

THE GOSPEL ACCORDING TO

ST. LUKE

EDITED BY

H. R. HEATLEY, M.A.

BEAUDESERT PARK SCHOOL, HENLEY-IN-ARDEN

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INTRODUCTION

THE third Gospel of our Canon has been assigned by universal tradition to Luke, "the beloved physician" (Col. iv. 14) and "fellow-worker" with St. Paul (Phil. 24), who also wrote the Acts of the Apostles. He joined St. Paul at Troas, during his second missionary journey, and accompanied him to Philippi, in Macedonia (Acts xvi. 8-12), where he was found on the apostle's return seven years afterwards. He accompanied him again to Asia and Jerusalem (Acts xxi. 17), and travelled with him to Rome (Acts xxvii. xxviii.), remaining faithful during his imprisonment. (2 Tim. iv. 11.)

The object and sources of St. Luke's Gospel are stated by himself (chap. i. 1-4). He was apparently not a Jew by birth (Col. iv. 14), and wrote not for Jewish converts in Palestine, like St. Matthew, but for the general use of Christians, or, as some think, especially for Greeks.

The Gospel was written before the Acts of the Apostles, in which no event is alluded to later than two years after St. Paul's arrival at Rome, or A.D. 63. It is the fullest of the Gospels, and contains many sections peculiar to itself (especially chap. i. ii. ix. 51-xviii. 30). It is essentially the Gospel of "pardon and pity," and is distinguished above all others for its sympathy with poverty and affliction.

Though St. Luke was so closely connected with St. Paul, and has been generally said to have written under his

direction, he does not include him among the authorities from which he derived his narrative, and there is little trace of St. Paul's language in his Gospel.

The Gospel is written in Alexandrian or *Hellenistic* Greek, a form of the language which, since the conquests of Alexander of Macedon, was spoken universally by the large section of the Jewish nation known as the Eastern Dispersion (*διασπορά*), whose centre was at Alexandria, and for whose use the Old Testament was translated into Greek under the name of the *Septuagint* Version. It differs from the Attic dialect in many words and idioms, being the expression of Hebrew thought in Greek language. "The conception belongs to one race, and the expression to another." It was a language admirably fitted for spreading the new doctrine, and became the vehicle of Christian literature throughout the world.

The text of the New Testament is established on many ancient MSS., the oldest being:

(A) The *Codex Alexandrinus*, presented to our King Charles I. by the patriarch of Constantinople. It is now in the British Museum, and belongs to the *fifth* century. *The first twenty-four chapters of St. Matthew's Gospel are wanting.*

(B) The *Codex Vaticanus* in the Vatican Library at Rome, probably written in the *fourth* century—the oldest existing MS. of the New Testament.

(C) The *Codex Ephraemi* in the Imperial Library at Paris. This is a "palimpsest," consisting of the works of Ephraem the Syrian, written over fragments of the Old and New Testament. It belongs to the *fifth* century.

(D) The *Codex Cantabrigiensis* or *Bezae*, presented by Beza in 1581 to the University Library at Cambridge, probably written in the *sixth* century.

(E) The *Codex Sinaiticus*, probably the second oldest MS. of the New Testament now extant. It belongs to the *fourth* century, and was discovered by Tischendorf in 1859 in the

convent of St. Catherine on Mount Sinai. It is now at St. Petersburg. **№*** denotes the first corrector of the manuscript, **№**** the second, &c.

Besides these, we should reckon the *Codex Bezae Cantabrigiae* and *Codex Rossanensis*, discovered since the time of Tischendorf, containing St. Matthew and St. Mark, and being a little older than D, several other "Uncial" MSS., written in capitals, and a large number of "Cursives," written in the running hand.

Our present divisions of the New Testament into chapters and verses are said to date from the thirteenth and sixteenth centuries respectively, but *headings* and division into *paragraphs* are the work of individual editors, and have no authority.

The text here used is Tischendorf's *Ed. Crit.*, 1869.

It has not been thought necessary to acknowledge in every case the source from which the notes have been taken, but they lay little claim to originality.

EDITORIAL NOTE

THE text of Tischendorf was already in print when I undertook the general editorship of this work, of which the merits are obvious. In order to help the use of it in conjunction with other texts, I have inserted notes to indicate some of the chief variations.

E. M.

SUMMARY OF THE LIFE OF OUR LORD

LUKE

ii. 1-20.	B.C. 5 or 4	Birth of JESUS CHRIST at Bethlehem.
ii. 21.		Circumcision (after 8 days). Visit of the Magi. Matthew ii. 1.
ii. 22.		Presentation in the Temple (after 40 days). Flight into Egypt. Matthew ii. 13.
ii. 41.	A.D. 8.	Return to Nazareth. Matthew ii. 23. Passover in Jerusalem.

ENTRANCE ON THE MINISTRY.

iii. 1-18.	A.D. 26.	Preaching of John the Baptist in Judæa. John i. 15.
iii. 21.	A.D. 27.	Baptism of the Lord Jesus.
iv. 1.		Temptation in the wilderness of Judæa. First call of five disciples. John i. 35. First miracle at Cana in Galilee. John ii. 1. Sojourn at Capernaum (not many days). John ii. 12.

MINISTRY IN JUDÆA.

	A.D. 27.	First Passover (at Jerusalem), and first cleansing of the Temple. John ii. 13-iii. 21. Long stay in Judæa (nearly 9 months). John iii. 22. (Miracles, John ii. 23 ; many disciples, John iii. 22, 26 ; iv. 1.)
iii. 20.	A.D. 28.	John cast into prison at Machærus. Return through Samaria to Galilee. John iv. 1.
iv. 16.		Preaching in the synagogue at Nazareth. Healing of nobleman's son. John iv. 46.

GREAT MINISTRY IN GALILEE.

LUKE

iv. 19.

'The acceptable year of the Lord.'

New home in Capernaum. Matthew iv. 13.

Second call of four disciples. Mark i. 16.

iv. 31.

Great Sabbath in Capernaum.

Mark i. 21-34.

iv. 14, 15, 44.

First general circuit of Galilee. Mark i. 35.

SERMON ON THE MOUNT. Matthew v.-vii.

v. 12.

Healing of the leper. Mark i. 40.

v. 1.

Dragnet of fishes. Last call of the four.

v. 15, 16.

Retirement. Mark i. 45.

v. 17.

Cure of the paralytic in Capernaum.

Mark ii. 1.

v. 27.

Call of St. Matthew. Mark ii. 14.

vi. 1.

Passover.

Σάββατον Δευτεροπρωτον. (Eve of Low Sunday.) Mark ii. 23.

Cure of withered hand on another Sabbath.

Matthew xii. 9.

Conspiracy of Pharisees and Herodians, and retirement to the sea. Mark iii. 6.

Second circuit of Galilee. Mark iii. 7.

vi. 12.

APPOINTMENT OF THE TWELVE.

Mark iii. 13.

vi. 17.

SERMON ON THE PLAIN* (τόπου πεδινού).

vii. 1.

Cure of centurion's servant at Capernaum.

vii. 11.

Raising the widow's son next day at Nain.

vii. 36.

Feast in Simon's house (Mary Magdalene?).

viii. 1.

Third circuit of Galilee.

viii. 4-21

Long day at Capernaum. Parables.

Mark iii. 20-iv. 34.

viii. 22.

Across the lake. Cure of the demoniacs.

Mark iv. 36.

viii. 40.

Return, and raising Jairus' daughter.

Mark v. 21.

* i.e. if the differences are taken to outweigh the resemblances. See note, *St. Matthew's Gospel*, v. 1.

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- Cure of two blind men and dumb demoniac.
Matthew ix. 27.
- A.D. 29. Second visit to Nazareth. Mark vi. 1.
Teaching in the villages. Mark vi. 6.
- ix. 1. Mission of the twelve. Mark vi. 7.
Feast at Jerusalem (Purim?). John v. 1.
- ix. 7. Death of John Baptist, and fame of our
Lord at Herod's court. Mark vi. 14.

MINISTRY IN THE NORTH AND NORTH-EAST.

- ix. 10. Passover. Feeding the 5000. Mark vi. 30; John vi. 1.
Return to Capernaum, and discourses.
Mark vi. 47-vii. 23; John vi. 22.
Departure to coasts of Tyre and Sidon.
Mark vii. 24.
- Cure of Syrophœnician's daughter.
Mark vii. 25.
- Passage through Decapolis. Mark vii. 31.
- Pentecost. Feeding the 4000. Mark viii. 1.
Excursion to Magdala or Dalmanutha,
and return to Bethsaida. Mark viii. 10.
- ix. 18. Journey to Cæsarea Philippi, and great
confession. Mark viii. 27.
- ix. 28. Transfiguration. Mark ix. 1.
- ix. 37. Miracle and discourses. Mark ix. 11.
Return into Galilee. Mark ix. 30;
John vii. 1.
- August. Feast of Tabernacles in Jerusalem.
John vii. 14-ix. 41.
- ix. 46. Return to Capernaum. Humility.
Mark ix. 33.

MINISTRY IN JUDEA AND PERÆA.

- Removal from Capernaum to "beyond
Jordan." Mark x. 1.
- ix. 51. Progress towards Jerusalem.
- x. 1. Mission of the seventy.

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x. 38.

Visit to Bethany.

Feast of Dedication. John x. 1.

Return beyond Jordan. John x. 40.

xi. 1-xiii. 21. A.D. 30.

Varied teaching there.

xiii. 22.

Journey to Jerusalem to Lazarus.

Raising of Lazarus. John xi. 18-46.

Meeting of Sanhedrin. John xi. 47.

xiii. 34.

Lament over Jerusalem.

Departure to Ephraim. John xi. 54.

xiv.-xvii. 10.

Teaching there by discourse and parable.

xvii. 11-xviii. 34.

Last circuit of the country. Mark x. 2.

xviii. 35.

Stay at Jericho. Mark x. 46.

Fri. Nisan 9

Return to Bethany.

(March 31st).

Sat. Nisan 9

Supper at the house of Simou.

(April 1st).

Mark xiv. 3; John xii. 2.

xix. 28.

Sun. Nisan 9

Triumphal entry into Jerusalem.

(April 2nd).

Return to Bethany.

Mon. Nisan 10

Cursing of the fig-tree. Second cleansing of Temple. Return to Bethany.

(April 3rd).

Matthew xxi. 18, 12; Mark xi. 12-19.

xx. 1.

Tues. Nisan 11

Discourses in the Temple. Return to Bethany.

(April 4th).

xxii. 3.

Wed. Nisan 12

Retirement. Betrayal. Mark xiv. 10, 11. Greeks brought to Him. John xii. 20.

(April 5th).

xxii. 7.

Thurs. Nisan 13

First day of unleavened bread.

(April 6th).

Fri. Nisan 14

(including Thursday evening). The Preparation. The Last Supper.* Agony in the garden.

(April 7th).

xxii. 14.

xxii. 47.

Betrayal by Judas. Examination before

(1) Annas. John xviii. 24.

xxii. 54, 55.

(2) Caiaphas. Denials of Peter.

xxii. 66.

Meeting of council (at dawn).

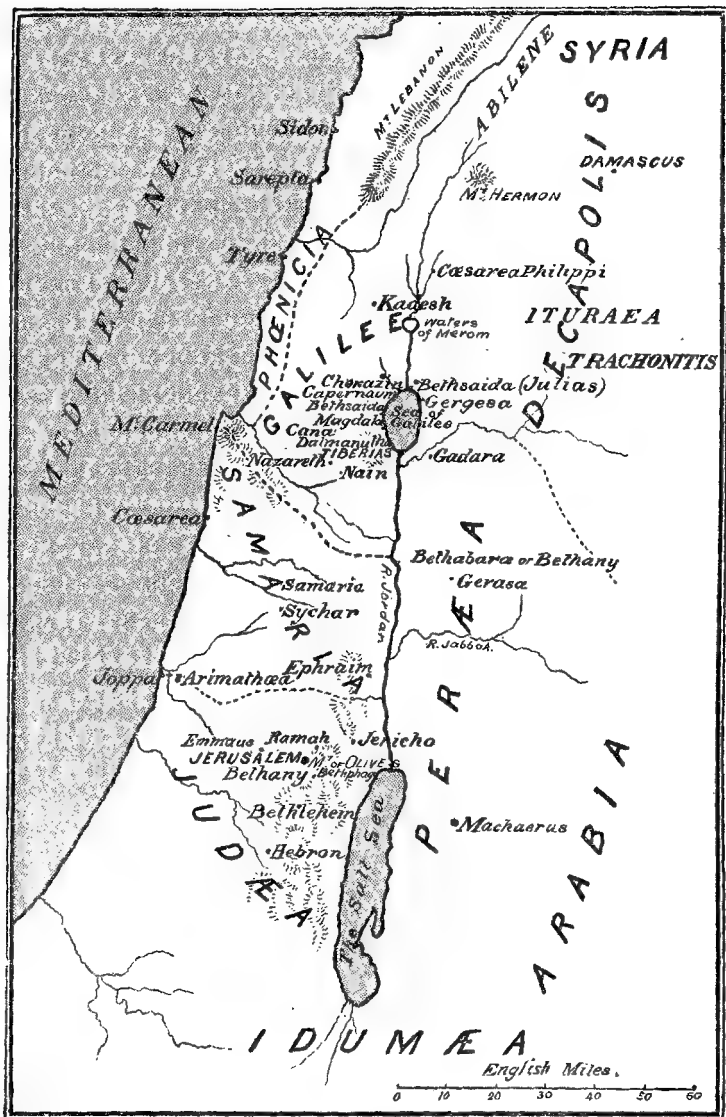
xxiii. 1.

Trial before Pilate. Death of Judas.

Matthew xxvii. 3.

* According to Jewish reckoning, each day began on the evening of the preceding day.

LUKE		
xxiii. 3.		Before Herod.
xxiii. 24.		Condemnation by Pilate.
		Scourged and mocked by the soldiers.
xxiii. 33, 46, 50.		Crucifixion, death, and burial.
	Sat. Nisan 15	A watch set on the tomb.
	(April 8th).	Matthew xxvii. 62.
xxiv. 1.	Sun. Nisan 16	Resurrection. Appearance to
	(April 9th).	
		(1) The women.
xxiv. 34.		(2) Mary Magdalene. John xx. 14.
xxiv. 13.		(3) Peter.
xxiv. 36.		(4) Two disciples on road to Emmaus.
		(5) The eleven (without Thomas).
	During 40 days.	(6) The eleven (with Thomas).
		John xx. 26.
		(7) Seven apostles in Galilee.
		John xxi. 1.
		(8) The eleven (with 500 brethren) on
		a mountain in Galilee. Matthew
		xxviii. 16.
		(9) James. 1 Cor. xv. 7.
xxiv. 51.		The Ascension. Acts i. 9.



ΚΑΤΑ ΛΟΥΚΑΝ

CHAPTER I.

Preface.

¹ Ἐπειδὴ περ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, ² καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, ³ ἔδοξε καμοὶ παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, ⁴ ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

Announcement of the Birth of John the Baptist.

⁵ Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἑλισάβετ. ⁶ ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἀμεμπτοι. ⁷ καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἑλισάβετ στείρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. ⁸ ἐγένετο δὲ ἐν τῷ ἱερατεῦειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντι τοῦ Θεοῦ, ⁹ κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου, ¹⁰ καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος. ¹¹ ὥφθη δὲ αὐτῷ ἄγγελος κυρίου ἐστὼς ἐκ

δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος. ¹² καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. ¹³ εἶπεν δὲ πρὸς αὐτόν ὁ ἄγγελος· μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἑλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. ¹⁴ καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται. ¹⁵ ἔσται γὰρ μέγας ἐνώπιον κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πῖν, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ, ¹⁶ καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν. ¹⁷ καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει· Ἡλεία, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον. ¹⁸ καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον· κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. ¹⁹ καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σέ καὶ εὐαγγελίσασθαί σοι ταῦτα. ²⁰ καὶ ἰδοὺ ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἥς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. ²¹ καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. ²² ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἐώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός. ²³ καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. ²⁴ μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἑλισάβετ ἡ γυνή αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα. ²⁵ ὅτι οὕτως μοι πεποίηκεν κύριος ἐν ἡμέραις αἷς ἐπέιδεν ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις.

Announcement of our Lord's Birth.

²⁶ Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρέθ, ²⁷ πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυεὶδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. ²⁸ καὶ εἰσελθὼν πρὸς αὐτὴν ὁ ἄγγελος εἶπεν· χαῖρε κεχαριτωμένη, ὁ κύριος μετὰ σου. ²⁹ ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη, καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος. ³⁰ καὶ εἶπεν ὁ ἄγγελος αὐτῇ· μὴ φοβοῦ, Μαριάμ· εὗρες γὰρ χάριν παρὰ τῷ θεῷ. ³¹ καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. ³² οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυεὶδ τοῦ πατρὸς αὐτοῦ, ³³ καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. ³⁴ εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον· πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; ³⁵ καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ. ³⁶ καὶ ἰδοὺ Ἑλισάβετ ἡ συγγενὴς σου καὶ αὐτὴ συνειληφυῖα υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ· ³⁷ ὅτι οὐκ ἀδυνατήσῃ παρὰ τοῦ θεοῦ πᾶν ῥῆμα. ³⁸ εἶπεν δὲ Μαριάμ· ἰδοὺ ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

The Virgin and Elizabeth.

— ³⁹ Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα, ⁴⁰ καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο τὴν Ἑλισάβετ. ⁴¹ καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἑλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ

αὐτῆς. καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ, ⁴² καὶ ἀνεφώνησεν κραυγῇ μεγάλη καὶ εἶπεν· εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. ⁴³ καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ; ⁴⁴ ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. ⁴⁵ καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.

Song of the Virgin Mary.

⁴⁶ Καὶ εἶπεν Μαριάμ· μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, ⁴⁷ καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου, ⁴⁸ ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί, ⁴⁹ ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός. καὶ ἅγιον τὸ ὄνομα αὐτοῦ, ⁵⁰ καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν. ⁵¹ ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοία καρδίας αὐτῶν· ⁵² καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ἕψασεν ταπεινούς, ⁵³ πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς. ⁵⁴ ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, ⁵⁵ καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.

⁵⁶ Ἐμείνεν δὲ Μαριάμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

Birth of John the Baptist.

⁵⁷ Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν. ⁵⁸ καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ

μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. ⁵⁹ καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. ⁶⁰ καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· οὐχί, ἀλλὰ κληθήσεται Ἰωάννης. ⁶¹ καὶ εἶπαν πρὸς αὐτὴν ὅτι οὐδεὶς ἐστὶν ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. ⁶² ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό. ⁶³ καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων· Ἰωάννης ἐστὶν τὸ ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. ⁶⁴ ἀνεώχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν. ⁶⁵ καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικούντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα, ⁶⁶ καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες· τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ κυρίου ἦν μετ' αὐτοῦ.

Song of Zacharias.

⁶⁷ Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων· ⁶⁸ εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ, ⁶⁹ καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυεὶδ παιδὸς αὐτοῦ, ⁷⁰ καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ, ⁷¹ σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς, ⁷² ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, ⁷³ ὅρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν ⁷⁴ ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας λατρεῖν αὐτῷ ⁷⁵ ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας ἡμῶν. ⁷⁶ καὶ σὺ δὲ παιδίον προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ, ⁷⁷ τοῦ

δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν ⁷⁸ διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους ⁷⁹ ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

⁸⁰ Τὸ δὲ παιδίον ἠΰξανε καὶ ἐκράταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

CHAPTER II.

The Birth of Jesus.

¹ Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. ² αὕτη ἀπογραφὴ ἐγένετο πρώτη ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. ³ καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν. ⁴ ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυεὶδ ἣτις καλεῖται Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυεὶδ, ⁵ ἀπογράψασθαι σὺν Μαρίας τῇ ἐμνηστευμένῃ αὐτῷ, οὔσῃ ἐγκύῳ. ⁶ Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν, ⁷ καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

The Shepherds of Bethlehem.

⁸ Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραιοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. ⁹ καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν. ¹⁰ καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· μὴ φοβεῖσθε·

ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται
 παντὶ τῷ λαῷ, ¹¹ ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ, ὃς
 ἐστὶν Χριστὸς κύριος, ἐν πόλει Δαυείδ. ¹² καὶ τοῦτο ὑμῖν
 τὸ σημεῖον, εὐρήσετε βρέφος ἐσπαργανωμένον ἐν φάτνῃ.
¹³ καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς
 οὐρανοῦ αἰνοῦντων τὸν θεὸν καὶ λεγόντων· ¹⁴ δόξα ἐν
 ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνῃ ἐν ἀνθρώποις εὐδοκίας.
¹⁵ Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ
 ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους· διέλθωμεν
 δὴ ἕως Βηθλεὲμ καὶ ἴδωμεν τὸ ρῆμα τοῦτο τὸ γεγονὸς·
 ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. ¹⁶ καὶ ἦλθαν σπεύσαντες, καὶ
 ἀνεῦραν τὴν τε Μαριὰμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος
 κείμενον ἐν τῇ φάτνῃ· ¹⁷ ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ
 ρήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.
¹⁸ καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέν-
 των ὑπὸ τῶν ποιμένων πρὸς αὐτούς· ¹⁹ ἡ δὲ Μαρία πάντα
 συντηρεῖ τὰ ρήματα ταῦτα συνβάλλουσα ἐν τῇ καρδίᾳ
 αὐτῆς. ²⁰ καὶ ὑπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ
 αἰνοῦντες τὸν θεὸν ἐπὶ πάσιν οἷς ἤκουσαν καὶ ἴδον καθὼς
 ἐλαλήθη πρὸς αὐτούς.

Circumcision, and Presentation in the Temple.

²¹ Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτῶ τοῦ περιτεμεῖν
 αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ
 τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.
²² Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν,
 κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα
 παραστῆσαι τῷ κυρίῳ, ²³ καθὼς γέγραπται ἐν νόμῳ
 κυρίου ὅτι πᾶν ἄρσεν διανοίγον μήτραν ἅγιον τῷ κυρίῳ
 κληθήσεται, ²⁴ καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον
 ἐν τῷ νόμῳ κυρίου, ζευγὸς τρυγόνων ἢ δύο νοσσοὺς
 περιστερῶν.

Song of Simeon. Anna.

²⁵ Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ, ᾧ ὄνομα Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν· ²⁶ καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν ἴδῃ τὸν Χριστὸν κυρίου. ²⁷ καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, ²⁸ καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν· ²⁹ νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ, ³⁰ ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ³¹ ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, ³² φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραὴλ. ³³ καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. ³⁴ καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ· ἰδοὺ οὗτος κείται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον. ³⁵ καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί. ³⁶ Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἑτῆς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς, ³⁷ καὶ αὐτὴ χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων, ἢ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστεύσας καὶ δεήσας λατρεύουσα νύκτα καὶ ἡμέραν. ³⁸ καὶ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἱερουσαλὴμ.

Return to Nazareth.

³⁹ Καὶ ὡς ἐτέλεσαν πάντα κατὰ τὸν νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέθ.
⁴⁰ τὸ δὲ παιδίον ἠῤῥξανε καὶ ἐκραταιοῦτο πληρούμενον σοφίας, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.

Passover at Jerusalem. Christ and the Doctors.

⁴¹ Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλήμ τῇ ἑορτῇ τοῦ πάσχα. ⁴² καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς, ⁴³ καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ. ⁴⁴ νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτην αὐτὸν ἐν τοῖς συγγενέσιν καὶ τοῖς γνωστοῖς, ⁴⁵ καὶ μὴ εὐρόντες ὑπέστρεψαν εἰς Ἱερουσαλήμ ἀναζητοῦντες αὐτόν. ⁴⁶ καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς. ⁴⁷ ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. ⁴⁸ καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ γὰρ ὀδυνώμενοι ἐζητοῦμέν σε. ⁴⁹ καὶ εἶπεν πρὸς αὐτούς· τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; ⁵⁰ καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. ⁵¹ καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ, καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διетήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς. ⁵² καὶ Ἰησοῦς προέκοπτεν ἐν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.

CHAPTER III.

Preaching of John the Baptist in Judaea.

¹ Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πειλάτου τῆς Ἰουδαίας, καὶ τετρααρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετρααρχούντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετρααρχούντος, ² ἐπὶ ἀρχιερέως Ἀννα καὶ Καϊάφα, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ, ³ καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, ⁴ ὥς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ· ⁵ πᾶσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας, ⁶ καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. ⁷ Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ· γεννήματα ἐχιόνων, τίς ὑπέδειξεν ὑμῖν, φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; ⁸ ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας, καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς· πατέρα ἔχομεν τὸν Ἀβραάμ; λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. ⁹ ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. ¹⁰ Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες· τί οὖν ποιήσωμεν; ¹¹ ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς· ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων

βρώματα ὁμοίως ποιεῖτω. ¹² ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν· διδάσκαλε, τί ποιήσωμεν; ¹³ ὁ δὲ εἶπεν πρὸς αὐτούς· μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε. ¹⁴ ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες· τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν πρὸς αὐτούς· μηδένα διασεύσητε, μηδένα συκοφαντήσητε, καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν. ¹⁵ Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός, ¹⁶ ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης· ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ, αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί· ¹⁷ οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθαῖραι τὴν ἄλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

¹⁸ Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν· ¹⁹ ὁ δὲ Ἑρώδης ὁ τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἑρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἑρώδης, ²⁰ προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν, κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ.

Baptism of Jesus.

²¹ Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεφωχθῆναι τὸν οὐρανόν, ²² καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡς περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι· σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

The Genealogy.

²³ Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὥσεί ἐτῶν τριάκοντα, ὦν υἱός, ὡς ἐνομίζετο, Ἰωσήφ, τοῦ Ἡλεὶ ²⁴ τοῦ Μαθθαῦ τοῦ Λευεὶ τοῦ Μελχεὶ τοῦ Ἰανναὶ τοῦ Ἰωσήφ ²⁵ τοῦ Ματταθίου τοῦ Ἀμὼς τοῦ Ναοὺμ τοῦ Ἑσλεὶ τοῦ Ναγγαὶ ²⁶ τοῦ Μαᾶθ τοῦ Ματταθίου τοῦ Σεμεεὶν τοῦ Ἰωσήχ τοῦ Ἰωδὰ ²⁷ τοῦ Ἰωανὰν τοῦ Ῥησὰ τοῦ Ζοροβάβελ τοῦ Σαλαθιήλ τοῦ Νηρεὶ ²⁸ τοῦ Μελχεὶ τοῦ Ἀδδεὶ τοῦ Κωσὰμ τοῦ Ἑλμαδὰμ τοῦ Ἡρ ²⁹ τοῦ Ἰησοῦ τοῦ Ἐλιέξερ τοῦ Ἰωρεὶμ τοῦ Μαθθαῦ τοῦ Λευεὶ ³⁰ τοῦ Συμεὼν τοῦ Ἰούδα τοῦ Ἰωσήφ τοῦ Ἰωνὰμ τοῦ Ἐλιακεὶμ ³¹ τοῦ Μελεὰ τοῦ Μεννὰ τοῦ Ματταθαὶ τοῦ Ναθαὺμ τοῦ Δανεὶδ ³² τοῦ Ἰεσσαὶ τοῦ Ἰωβήδ τοῦ Βοὺς τοῦ Σαλὰ τοῦ Ναασσών ³³ τοῦ Ἀμιναδάβ τοῦ Ἀδμεὶν τοῦ Ἀρνεί τοῦ Ἑσρώμ τοῦ Φάρες τοῦ Ἰούδα ³⁴ τοῦ Ἰακώβ τοῦ Ἰσαὰκ τοῦ Ἀβραὰμ τοῦ Θάρα τοῦ Ναχώρ ³⁵ τοῦ Σερούχ τοῦ Ῥαγαῦ τοῦ Φαλέκ τοῦ Ἑβερ τοῦ Σαλὰ ³⁶ τοῦ Καϊνὰμ τοῦ Ἀρφαξὰδ τοῦ Σὴμ τοῦ Νῶε τοῦ Λάμεχ ³⁷ τοῦ Μαθουσαλὰ τοῦ Ἑνὼχ τοῦ Ἰάρετ τοῦ Μελελεήλ τοῦ Καϊνὰμ ³⁸ τοῦ Ἑνὼς τοῦ Σὴθ τοῦ Ἀδὰμ τοῦ θεοῦ.

CHAPTER IV.

Temptation in the Wilderness.

¹ Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἤγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ ² ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συντελεσθεῖσων αὐτῶν ἐπείνασεν. ³ εἶπεν δὲ αὐτῷ ὁ διάβολος· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος. ⁴ καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς· γέγραπται ὅτι οὐκ

ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος. ⁵ καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμήν χρόνου. ⁶ καὶ εἶπεν αὐτῷ ὁ διάβολος· σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ὧ ἐὰν θέλω δίδωμι αὐτήν· ⁷ σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πάντα. ⁸ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· γέγραπται· προσκυνήσεις κύριον τὸν θεόν σου καὶ αὐτῷ μόνῳ λατρεύσεις. ⁹ ἤγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· ¹⁰ γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελείται περὶ σοῦ τοῦ διαφυλάξαι σε, ¹¹ καὶ ὅτι ἐπὶ χειρῶν ἁρουσὶν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. ¹² καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι εἴρηται· οὐκ ἐκπειράσεις κύριον τὸν θεόν σου. ¹³ καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

Beginning of our Lord's Ministry in Galilee.

Rejection at Nazareth.

¹⁴ Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ. ¹⁵ καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

¹⁶ Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν ἀνατεθραμμένος, καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. ¹⁷ καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου, καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τόπον οὗ ἦν γεγραμμένον· ¹⁸ πνεῦμα κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με ¹⁹ κηρῦξαι αἰχμαλώτοις ἄφεςιν καὶ

τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, κηρῦξαι ἐνιαυτὸν κυρίου δεκτόν. ²⁰ καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν, καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ. ²¹ ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὤσιν ὑμῶν. ²² καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον· οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος; ²³ καὶ εἶπεν πρὸς αὐτούς· πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· ἰατρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναούμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου. ²⁴ εἶπεν δέ· ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστὶν ἐν τῇ πατρίδι ἑαυτοῦ. ²⁵ ἐπ' ἀληθείας δὲ λέγω ὑμῖν ὅτι πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλείου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὥς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, ²⁶ καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλείας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν. ²⁷ καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἑλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναιμὰν ὁ Σύρος. ²⁸ καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα, ²⁹ καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὄφρυος τοῦ ὄρους ἐφ' οὗ ἡ πόλις ὠκοδόμητο αὐτῶν, ὥστε κατακρημνίσαι αὐτόν. ³⁰ αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

Healing of a Demoniac at Capernaum.

³¹ Καὶ κατήλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας, καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν· ³² καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

³³ Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτον, καὶ ἀνέκραξεν φωνῇ μεγάλῃ. ³⁴ ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἤλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. ³⁵ καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φιμώθητι καὶ ἔξελθε ἀπ' αὐτοῦ. καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν. ³⁶ καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες· τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται; ³⁷ καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

Healing of Simon's wife's mother, and many others.

³⁸ Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ, καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. ³⁹ καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.

⁴⁰ Δύνοντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον ἀσθενούντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς.

⁴¹ ἐξήρχοντο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κραυγάζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.

⁴² Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν· καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτόν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.

⁴³ ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τούτο ἀπεστάλην. ⁴⁴ καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Γαλιλαίας.

CHAPTER V.

The Calling of Peter, James, and John.

¹ Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ, ² καὶ ἶδεν δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἄλεις ἀπ' αὐτῶν ἀποβάαντες ἔπλυναν τὰ δίκτυα. ³ ἔμβας δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καθίσας δὲ ἐν τῷ πλοίῳ ἐδίδασκεν τοὺς ὄχλους. ⁴ ὥς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμονα· ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. ⁵ καὶ ἀποκριθεὶς Σίμων εἶπεν· ἐπιστάτᾳ, δι' ὅλης νυκτὸς κοπιᾶσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα. ⁶ καὶ τοῦτο ποιήσαντες συνέκλεισαν πλήθος ἰχθύων πολὺ· διεμήσσετο δὲ τὰ δίκτυα αὐτῶν. ⁷ καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθαν, καὶ ἔπλησαν ἀμφοτέρα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά. ⁸ ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων· ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, κύριε. ⁹ θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἢ συνέλαβον, ¹⁰ ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, οἱ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς τὸν Σίμονα ὁ Ἰησοῦς· μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ξωγρῶν. ¹¹ καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες πάντα ἠκολούθησαν αὐτῷ.

Healing of a Leper.

¹² Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων· κύριε, ἐὰν θέλῃς, δύνασαι

με καθαρίσαι. ¹³ καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ εἰπὼν· θέλω, καθαρίσθητι. καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. ¹⁴ καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. ¹⁵ διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν. ¹⁶ αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

Healing of a man sick of the Palsy.

¹⁷ Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν. ¹⁸ καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐξήτουν αὐτὸν εἰσενεγκεῖν καὶ θείναι ἐνώπιον αὐτοῦ. ¹⁹ καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. ²⁰ καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν· ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. ²¹ καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες· τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ ὁ μόνος ὁ θεός; ²² ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς· τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; ²³ τί ἐστὶν εὐκοπώτερον, εἰπεῖν· ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει; ²⁴ ἵνα δὲ εἰδῇτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας, εἶπεν τῷ παραλελυμένῳ· σοὶ λέγω, ἔγειρε καὶ

ἄρας τὸ κλινίδιον σου πορεύου εἰς τὸν οἶκόν σου. ²⁵ καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν. ²⁶ καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν θεόν, καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι εἶδομεν παράδοξα σήμερον.

The Calling of Levi.

²⁷ Καὶ μετὰ ταῦτα ἐξῆλθεν, καὶ ἐθεάσατο τελώνην ὀνόματι Λευεὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· ἀκολούθει μοι. ²⁸ καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθει αὐτῷ. ²⁹ καὶ ἐποίησεν δοχὴν μεγάλην Λευεὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἳ ἦσαν μετ' αὐτῶν κατακείμενοι. ³⁰ καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες· διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; ³¹ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς· οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἱατροῦ ἀλλὰ οἱ κακῶς ἔχοντες. ³² οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

Question concerning Fasting.

³³ Οἱ δὲ εἶπαν πρὸς αὐτῶν· οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν. ³⁴ ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς· μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστίν, ποιῆσαι νηστεῦσαι; ³⁵ ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. ³⁶ Ἐλεγεν δὲ καὶ παραβολὴν πρὸς αὐτούς ὅτι οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δέ μήγε, καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ τοῦ

καινού. ⁸⁷ καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολούνται· ⁸⁸ ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον. ⁸⁹ καὶ οὐδεὶς πινὼν παλαιὸν θέλει νέον· λέγει γάρ· ὁ παλαιὸς χρηστός ἐστίν.

CHAPTER VI.

The Disciples pick ears of corn on the Sabbath.

¹ Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχους καὶ ἤσθιον ψώχοντες ταῖς χερσίν. ² τινὲς δὲ τῶν Φαρισαίων εἶπον· τί ποιεῖτε ὃ οὐκ ἔξεστιν ποιεῖν τοῖς σάββασιν; ³ καὶ ἀποκριθεὶς ὁ Ἰησοῦς πρὸς αὐτοὺς εἶπεν· οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυεὶδ, ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; ⁴ ὥς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν καὶ ἔδωκεν καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; ⁵ καὶ ἔλεγεν αὐτοῖς ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

Healing of the withered hand.

⁶ Ἐγένετο δὲ ἐν ἐτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν. καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά· ⁷ παρατηροῦντο δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὖρωσιν κατηγορεῖν αὐτοῦ. ⁸ αὐτὸς δὲ ἤδει τοὺς διαλογισμοὺς αὐτῶν· εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα· ἔγειρε καὶ στήθι εἰς τὸ μέσον. καὶ ἀναστὰς ἕστη. ⁹ εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς· ἐπερωτῶ ὑμᾶς εἰ ἔξεστιν τῷ

σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι. ¹⁰ καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ· ἔκτεινον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. ¹¹ αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.

Appointment of the Twelve.

¹² Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ. ¹³ καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν, ¹⁴ Σίμωνα, ὃν καὶ ὠνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαῖον ¹⁵ καὶ Μαθθαῖον καὶ Θωμᾶν, καὶ Ἰάκωβον Ἀλφαίου, καὶ Σίμωνα τὸν καλούμενον ζηλωτὴν, ¹⁶ καὶ Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώθ, ὃς ἐγένετο προδότης, ¹⁷ καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἳ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, ¹⁸ καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο· ¹⁹ καὶ πᾶς ὁ ὄχλος ἐξήτουν ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰάτο πάντας.

THE SERMON ON "A LEVEL PLACE."

²⁰ Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν· μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. ²¹ μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. ²² μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ

ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. ²³ χάριτε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. ²⁴ Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. ²⁵ οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε. οὐαὶ οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε. ²⁶ οὐαὶ ὅταν καλῶς εἴπωσιν ὑμᾶς πάντες οἱ ἄνθρωποι· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν. ²⁷ Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν· ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, ²⁸ εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς. ²⁹ τῷ τύπτοντί σε εἰς τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης. ³⁰ παντὶ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει. ³¹ καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. ³² καὶ εἰ ἀγαπάτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν. ³³ καὶ γὰρ εἰ ἀγαθοποιῇτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν. ³⁴ καὶ εἰ δανίστητε παρ' ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις ἐστίν; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα. ³⁵ Πλὴν ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδένα ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ ὑψίστου, ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἁχαρίστους καὶ πονηροὺς. ³⁶ γίνεσθε οἰκτίρμονες, καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν. ³⁷ καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθήτε· καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῇτε. ἀπολύετε, καὶ ἀπολυθήσεσθε· ³⁸ δίδοτε, καὶ δοθήσεται

ὑμῖν· μέτρον καλὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυν-
 νόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ᾧ γὰρ μέτρῳ
 μετρεῖτε ἀντιμετρηθήσεται ὑμῖν. ³⁹ Εἶπεν δὲ καὶ παρα-
 βολὴν αὐτοῖς. μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν;
 οὐχὶ ἀμφοτέροι εἰς βόθυνον ἐμπεσοῦνται; ⁴⁰ οὐκ ἔστιν
 μαθητῆς ὑπὲρ τὸν διδάσκαλον· κατηρτισμένος δὲ πᾶς
 ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. ⁴¹ τί δὲ βλέπεις τὸ κάρφος
 τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν
 τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; ⁴² πῶς δύνασαι λέγειν τῷ
 ἀδελφῷ σου· ἀδελφέ, ἄφες ἐκβάλλω τὸ κάρφος τὸ ἐν τῷ
 ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ
 βλέπων; ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ
 ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ
 ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν. ⁴³ Οὐ γὰρ ἔστιν
 δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν, οὐδὲ πάλιν δένδρον
 σαπρὸν ποιοῦν καρπὸν καλόν. ⁴⁴ ἕκαστον γὰρ δένδρον ἐκ
 τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλ-
 λέγουσιν σῦκα, οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν. ⁴⁵ ὁ
 ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας
 προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ
 προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος καρδίας
 λαλεῖ τὸ στόμα αὐτοῦ. ⁴⁶ Τί δέ με καλεῖτε· κύριε κύριε,
 καὶ οὐ ποιεῖτε ἃ λέγω; ⁴⁷ πᾶς ὁ ἐρχόμενος πρὸς με καὶ
 ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν
 τίνι ἔστιν ὅμοιος. ⁴⁸ ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι
 οἰκίαν, ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ
 τὴν πέτραν· πλημμύρης δὲ γενομένης προσέρηξεν ὁ πο-
 ταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλευθῆσαι αὐτὴν διὰ
 τὸ καλῶς οἰκοδομηθῆσαι αὐτήν. ⁴⁹ ὁ δὲ ἀκούσας καὶ μὴ
 ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ
 τὴν γῆν χωρὶς θεμελίου, ἣ προσέρηξεν ὁ ποταμός, καὶ εὐθὺς
 συνέπεσεν, καὶ ἐγένετο τὸ ρῆγμα τῆς οἰκίας ἐκείνης μέγα.

CHAPTER VII.

Healing of the Centurion's servant.

¹ Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ.

² Ἐκατοντάρχου δέ τινος δούλος κακῶς ἔχων ἡμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. ³ ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δούλον αὐτοῦ.

⁴ οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν ἡρώτων αὐτὸν σπουδαίως, λέγοντες ὅτι ἄξιός ἐστιν ᾧ παρέξῃ τοῦτο·

⁵ ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ὠκοδόμησεν ἡμῖν. ⁶ ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς.

ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος τῆς οἰκίας, ἐπεμψεν φίλους ὁ ἑκατοντάρχης λέγων· κύριε, μὴ σκύλλου· οὐ γὰρ

ἰκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· ⁷ διὸ οὐδὲ ἔμεινόν ἡξίωσα πρὸς σε ἐλθεῖν· ἀλλὰ εἰπέ λόγῳ, καὶ

ἰαθήτω ὁ παῖς μου. ⁸ καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἑμαυτὸν στρατιώτας, καὶ

λέγω τούτῳ· πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου· ποιήσον τοῦτο, καὶ ποιεῖ.

⁹ ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν· λέγω ὑμῖν,

οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον. ¹⁰ καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὑρον τὸν

δούλον ὑγιαίνοντα.

Raising of the widow's son at Nain.

¹¹ Καὶ ἐγένετο ἐν τῇ ἐξῆς ἐπορεύθη εἰς πόλιν καλουμένην Ναϊν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολὺς. ¹² ὥς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ ἦν χήρα; καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. ¹³ καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτὴν καὶ εἶπεν αὐτῇ· μὴ κλαῖε. ¹⁴ καὶ προσελθὼν ἥψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἕστησαν, καὶ εἶπεν· νεανίσκε, σοὶ λέγω, ἐγέρθητι. ¹⁵ καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. ¹⁶ ἔλαβεν δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι προφήτης μέγας ἠγέρθη ἐν ἡμῖν, καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. ¹⁷ καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ.

A Message from John the Baptist.

¹⁸ Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. ¹⁹ καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἐπεμψεν πρὸς τὸν κύριον λέγων· σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; ²⁰ παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν· Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σε λέγων· σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; ²¹ ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν. ²² καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε, ὅτι τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται. ²³ καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

Christ's estimate of John.

²⁴ Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου· τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; ²⁵ ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσὶν. ²⁶ ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου. ²⁷ οὗτός ἐστιν περὶ οὗ γέγραπται· ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. ²⁸ λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου οὐδεὶς ἐστίν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν. ²⁹ καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου· ³⁰ οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. ³¹ Τίτι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίτι εἰσὶν ὅμοιοι; ³² ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις λέγοντες· ἠυλόησαμεν ὑμῖν καὶ οὐκ ὥρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε. ³³ ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μὴ ἐσθίῳν ἄρτον μηδὲ πίνων οἶνον, καὶ λέγετε· δαιμόνιον ἔχει. ³⁴ ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίῳν καὶ πίνων, καὶ λέγετε· ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἀμαρτωλῶν. ³⁵ καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

The Woman which was a sinner.

³⁶ Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη. ³⁷ καὶ ἰδοὺ γυνὴ ἣτις ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ ἐπιγνοῦσα ὅτι κατὰκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου ³⁸ καὶ στάσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμαξεν, καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ. ³⁹ ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων· οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἣτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλός ἐστιν. ⁴⁰ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δέ· διδάσκαλε εἰπέ, φησὶν. ⁴¹ Δύο χρεοφειλέται ἦσαν δανιστῇ τινί· ὁ εἰς ὥφειλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. ⁴² μὴ ἐχόντων αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλείον ἀγαπήσει αὐτόν; ⁴³ ἀποκριθεὶς Σίμων εἶπεν· ὑπολαμβάνω ὅτι ὃ τὸ πλείον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ· ὀρθῶς ἔκρινας. ⁴⁴ καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη· βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθὼν σου εἰς τὴν οἰκίαν, ὕδωρ μου ἐπὶ τοὺς πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξίν αὐτῆς ἐξέμαξεν. ⁴⁵ φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσῆλθον οὐ διέλειπεν καταφιλοῦσά μου τοὺς πόδας. ⁴⁶ ἐλαῖω τὴν κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέν μου τοὺς πόδας. ⁴⁷ οὐδ' χάριν, λέγω σοι, ἀφέωνται αὐτῆς αἱ ἁμαρτίαι αἱ πολλαί, ὅτι ἠγάπησεν πολὺ ὃ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. ⁴⁸ εἶπεν δὲ αὐτῇ· ἀφέωνταί σου αἱ ἁμαρτίαι. ⁴⁹ καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· τίς οὗτός ἐστιν, ὃς καὶ ἁμαρτίας ἀφίησιν; ⁵⁰ εἶπεν δὲ πρὸς τὴν γυναῖκα· ἡ πίστις σου σέσωκέν σε, πορεύου εἰς εἰρήνην.

CHAPTER VIII.

Third Circuit round Galilee.

¹ Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, ² καὶ γυναῖκες τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, ³ καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἑρώδου καὶ Σουσάννα καὶ ἕτεραι πολλαί, αἵτινες διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς.

Parable of the Sower.

⁴ Συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν εἶπεν διὰ παραβολῆς· ⁵ ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό· ⁶ καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἱκμάδα· ⁷ καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συνφνεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό· ⁸ καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα. ταῦτα λέγων ἐφώνει· ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

⁹ Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἴη ἡ παραβολή. ¹⁰ ὁ δὲ εἶπεν· ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν. ¹¹ ἔστιν δὲ αὕτη ἡ παραβολή. ὁ σπόρος ἐστὶν ὁ λόγος

τοῦ θεοῦ. ¹² οἱ δὲ παρὰ τὴν ὁδὸν εἰσιν οἱ ἀκούσαντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. ¹³ οἱ δὲ ἐπὶ τὴν πέτραν οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ρίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. ¹⁴ τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συνπνίγονται καὶ οὐ τελεσφοροῦσιν. ¹⁵ τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ. ¹⁶ Οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς. ¹⁷ οὐ γάρ ἐστιν κρυπτόν ὃ οὐ φανερόν γενήσεται, οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερόν ἔλθῃ. ¹⁸ βλέπετε οὖν πῶς ἀκούετε· ὅς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ, καὶ ὅς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

The Mother and Brethren of Jesus.

¹⁹ Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοί αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. ²⁰ ἀπηγγέλη δὲ αὐτῷ ὅτι ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω ἰδεῖν σε θέλοντες. ²¹ ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς· μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιῶντες.

Jesus, crossing the lake, stills the storm.

²² Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς· διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνήχθησαν.

²³ πλεόντων δὲ αὐτῶν ἀφύπνωσεν· καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκινδύνευον.
²⁴ προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες· ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. ²⁵ εἶπεν δὲ αὐτοῖς· ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

Healing of a demoniac. The herd of swine.

²⁶ Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γεργεσηνῶν, ἥτις ἐστὶν ἀντιπερα τῆς Γαλιλαίας. ²⁷ ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν ἀνὴρ τις ἐκ τῆς πόλεως ἔχων δαιμόνια, καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν. ²⁸ ἰδὼν δὲ τὸν Ἰησοῦν, ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; δέομαί σου, μὴ με βασανίσῃς. ²⁹ παρήγγελλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ ἐδεσμεύετο ἀλύσειν καὶ πέδαις φυλασσόμενος, καὶ διαρήσσων τὰ δεσμὰ ἡλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους. ³⁰ ἐπηρώτησεν δὲ αὐτόν ὁ Ἰησοῦς λέγων· τί σοι ὄνομά ἐστιν; ὁ δὲ εἶπεν· λεγιὼν, ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν. ³¹ καὶ παρεκάλουν αὐτόν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. ³² ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει, καὶ παρεκάλεσαν αὐτόν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν. καὶ ἐπέτρεψεν αὐτοῖς. ³³ ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη. ³⁴ ἰδόντες δὲ οἱ βόσκοντες τὸ

γεγονὸς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. ³⁵ ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός, καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον, ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν, ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. ³⁶ ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθείς. ³⁷ καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γεργεσηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν. ³⁸ ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων· ³⁹ ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν, καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

Healing of Jairus' daughter. The woman with an issue of blood.

⁴⁰ Ἐγένετο δὲ ἐν τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν. ⁴¹ καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχεν· καὶ πεσὼν παρὰ τοὺς πόδας Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ, ⁴² ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἑτῶν δώδεκα καὶ αὕτη ἀπέθνησκεν. ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν. ⁴³ καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἑτῶν δώδεκα, ἣτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι, ⁴⁴ προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. ⁴⁵ καὶ εἶπεν ὁ Ἰησοῦς· τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων εἶπεν ὁ Πέτρος καὶ οἱ σὺν αὐτῷ· ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν. ⁴⁶ ὁ δὲ Ἰησοῦς εἶπεν· ἤψατό μου τίς· ἐγὼ γὰρ ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ'

ἐμοῦ. ⁴⁷ ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπήγειλεν ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα. ⁴⁸ ὁ δὲ εἶπεν αὐτῇ· θύγατερ, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην. ⁴⁹ Ἔτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων ὅτι τέθνηκεν ἡ θυγάτηρ σου, μηκέτι σκύλλε τὸν διδάσκαλον. ⁵⁰ ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ· μὴ φοβοῦ· μόνον πίστευσον, καὶ σωθήσεται. ⁵¹ ἔλθων δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινὰ σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ⁵² ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν· μὴ κλαίετε· οὐκ ἀπέθανεν ἀλλὰ καθεύδει. ⁵³ καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. ⁵⁴ αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων· ἡ παῖς, ἐγείρου. ⁵⁵ καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα, καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. ⁵⁶ καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

CHAPTER IX.

Mission of the Apostles. Effect upon Herod.

¹ Σὺνκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν ² καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι, ³ καὶ εἶπεν πρὸς αὐτούς· μηδὲν αἵρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν ⁴ καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε. ⁵ καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ

τὸν κοινορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ' αὐτούς. ⁶ ἔξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

⁷ Ἦκουσεν δὲ Ἡρώδης ὁ τετραάρχης τὰ γινόμενα πάντα, καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινων ὅτι Ἰωάννης ἡγέρθη ἐκ νεκρῶν, ⁸ ὑπὸ τινων δὲ ὅτι Ἡλείας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. ⁹ εἶπεν δὲ Ἡρώδης· Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος περὶ οὗ ἀκούω τοιαῦτα; καὶ ἐξήτει ἰδεῖν αὐτόν.

Feeding of the five thousand.

¹⁰ Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν εἰς πόλιν καλουμένην Βηθσαϊδᾶ. ¹¹ οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ, καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰᾶτο. ¹² ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ· ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ ἀγροὺς καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. ¹³ εἶπεν δὲ πρὸς αὐτούς· δότε αὐτοῖς φαγεῖν ὑμεῖς. οἱ δὲ εἶπαν· οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. ¹⁴ ἦσαν δὲ ὥσπερ ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα. ¹⁵ καὶ ἐποίησαν οὕτως καὶ κατέκλιναν ἅπαντας. ¹⁶ λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν, καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ. ¹⁷ καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων, κόφινοι δώδεκα.

The Great Confession. First announcement of the Passion.

¹⁸ Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς λέγων· τίνα με οἱ ὄχλοι λέγουσιν εἶναι; ¹⁹ οἱ δὲ ἀποκριθέντες εἶπαν· Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλείαν, ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. ²⁰ εἶπεν δὲ αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν· τὸν Χριστὸν τοῦ θεοῦ. ²¹ ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο, ²² εἰπὼν ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

²³ Ἐλεγεν δὲ πρὸς πάντας· εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθείτω μοι. ²⁴ ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. ²⁵ τί γὰρ ὠφελείται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; ²⁶ ὃς γὰρ ἂν ἐπαισχυθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. ²⁷ λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων οἳ οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.

The Transfiguration.

²⁸ Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους, ὥσεὶ ἡμέραι ὀκτώ, καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. ²⁹ καὶ ἐγένετο ἐν τῷ

προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἑξαστράπτων. ³⁰ καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἑλίας, ³¹ οἳ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ ἣν ἤμελλεν πληροῦν ἐν Ἱερουσαλὴμ. ³² ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. ³³ καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν· ἐπιστάτα, καλόν, ἐστίν· ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηναὶς τρεῖς, μίαν σοὶ καὶ μίαν Μωϋσεῖ καὶ μίαν Ἑλείᾳ, μὴ εἰδὼς ὃ λέγει. ³⁴ ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην. ³⁵ καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλελεγμένος, αὐτοῦ ἀκούετε. ³⁶ καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὐρέθη Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.

Healing of a boy with an unclean spirit.

³⁷ Ἐγένετο δὲ τῇ ἐξῆς ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήντησεν αὐτῷ ὄχλος πολὺς. ³⁸ καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων· διδάσκαλε, δέομαί σου, ἐπίβλεψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς μοι ἐστίν, ³⁹ καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτὸν καὶ ἑξαίφνης κράζει καὶ σπαράσσει αὐτὸν μετὰ ἁφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ συντρίβον αὐτόν. ⁴⁰ καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν. ⁴¹ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου. ⁴² ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν

αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. ⁴³ ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ.

Second announcement of the Passion.

Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει, εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ· ⁴⁴ θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. ⁴⁵ οἱ δὲ ἡγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ αἰσθωνται αὐτό, καὶ ἐφοβούντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

Jesus rebukes the Disciples for emulation and exclusiveness.

⁴⁶ Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν. ⁴⁷ ὁ δὲ Ἰησοῦς εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου ἔστησεν αὐτὸ παρ' ἑαυτῷ, ⁴⁸ καὶ εἶπεν αὐτοῖς· ὅς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὅς ἂν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτός ἐστιν μέγας. ⁴⁹ Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν· ἐπιστάτα, εἶδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν. ⁵⁰ εἶπεν δὲ πρὸς αὐτόν Ἰησοῦς· μὴ κωλύετε· ὅς γὰρ οὐκ ἔστιν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστίν.

Progress towards Jerusalem. The Samaritans.

⁵¹ Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ, ⁵² καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες εἰσῆλθον εἰς πόλιν Σαμαριτῶν ὥστε ἐτοιμάσαι αὐτῷ· ⁵³ καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. ⁵⁴ ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης εἶπαν· κύριε, θέλεις εἰπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς; ⁵⁵ στραφεῖς δὲ ἐπετίμησεν αὐτοῖς. ⁵⁶ καὶ ἐπορεύθησαν εἰς ἐτέραν κώμην.

Conditions of Discipleship.

⁵⁷ Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν· ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ. ⁵⁸ καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει πῶν τὴν κεφαλὴν κλίνει. ⁵⁹ εἶπεν δὲ πρὸς ἕτερον· ἀκολούθει μοι. ὁ δὲ εἶπεν· ἐπίτρεψόν μοι πρῶτον ἀπελθόντι θάψαι τὸν πατέρα μου. ⁶⁰ εἶπεν δὲ αὐτῷ· ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. ⁶¹ εἶπεν δὲ καὶ ἕτερος· ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. ⁶² εἶπεν δὲ πρὸς αὐτόν ὁ Ἰησοῦς· οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὐθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ.

CHAPTER X.

Mission of the Seventy.

¹ Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχεσθαι. ² ἔλεγεν δὲ πρὸς αὐτούς· ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἔργατας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ. ³ ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. ⁴ μὴ βαστάξετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα· μηδένα κατὰ τὴν ὁδὸν ἀσπάσθητε. ⁵ εἰς ἣν δ' ἂν εἰσέλθῃτε οἰκίαν, πρῶτον λέγετε· εἰρήνῃ τῷ οἴκῳ τούτῳ. ⁶ καὶ ἐὰν ᾖ ἐκεῖ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. ⁷ ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἔσθοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. ⁸ καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἔσθιτε τὰ παρατιθέμενα ὑμῖν, ⁹ καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς· ἡγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. ¹⁰ εἰς ἣν δ' ἂν πόλιν εἰσέλθῃτε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε· ¹¹ καὶ τὸν κοινορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἡγγικεν ἡ βασιλεία τοῦ θεοῦ. ¹² λέγω δὲ ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ. ¹³ Οὐαὶ σοι Χοραζεῖν, οὐαὶ σοι Βηθσαϊδᾶ· ὅτι εἰ ἐν Τύρῳ

καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμενοι μετενόησαν. ¹⁴ πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. ¹⁵ καὶ σὺ Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθῇς; ἕως ἄδου καταβιβασθῇς. ¹⁶ Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.

Return of the Seventy.

¹⁷ Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς λέγοντες· κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. ¹⁸ εἶπεν δὲ αὐτοῖς· ἐθεώρουν τὸν σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. ¹⁹ ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφρων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. ²⁰ πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐνγέγραπται ἐν τοῖς οὐρανοῖς.

²¹ Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο ἐν τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν· ἐξομολογοῦμαί σοι πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. ²² καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν· πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ ὃς ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. ²³ Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν· μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. ²⁴ λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ ἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

Parable of the good Samaritan.

²⁵ Καὶ ἰδὼν νομικός τις ἀνέστη ἐκπειράζων αὐτόν, λέγων· διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; ²⁶ ὁ δὲ εἶπεν πρὸς αὐτόν· ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; ²⁷ ὁ δὲ ἀποκριθεὶς εἶπεν· ἀγαπήσεις κέριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν. ²⁸ εἶπεν δὲ αὐτῷ· ὀρθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ. ²⁹ ὁ δὲ θέλων δικαιοῦσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστὶν μου πλησίον; ³⁰ ὑπολαβὼν ὁ Ἰησοῦς εἶπεν· ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱερειχώ, καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτόν καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανή. ³¹ κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν. ³² ὁμοίως δὲ καὶ Λευεΐτης γενόμενος κατὰ τὸν τόπον, ἔλθων καὶ ἰδὼν ἀντιπαρῆλθεν. ³³ Σαμαρίτης δέ τις ὁδεύων ἦλθεν κατ' αὐτόν καὶ ἰδὼν ἐσπλαγχνίσθη. ³⁴ καὶ προσελθὼν κατέδωκεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτόν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτόν εἰς πανδοκίον καὶ ἐπεμελήθη αὐτοῦ. ³⁵ καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοκῇ καὶ εἶπεν· ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. ³⁶ τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστάς; ³⁷ ὁ δὲ εἶπεν· ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· πορεύου καὶ σὺ ποίει ὁμοίως.

Visit to Bethany. Martha and Mary.

³⁸ Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο

αὐτὸν εἰς τὴν οἰκίαν. ³⁹ καὶ τῇδε ἦν ἀδελφὴ καλουμένη
 Μαριάμ, ἣ καὶ παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ κυρίου
 ἤκουεν τὸν λόγον αὐτοῦ· ⁴⁰ ἡ δὲ Μάρθα περιεσπᾶτο περὶ
 πολλὴν διακονίαν. ἐπιστᾶσα δὲ εἶπεν· κύριε, οὐ μέλει σοι
 ὅτι ἡ ἀδελφὴ μου μόνην με κατέλιπεν διακονεῖν; εἰπὼν
 οὖν αὐτῇ ἵνα μοι συναντιλάβηται. ⁴¹ ἀποκριθεὶς δὲ εἶπεν
 αὐτῇ ὁ κύριος· Μάρθα Μάρθα, μεριμνᾷς καὶ θορυβάξῃ
 περὶ πολλά, ⁴² ἐνὸς δὲ ἐστὶν χρεία· Μαρία γὰρ τὴν
 ἀγαθὴν μερίδα ἐξελέξατο, ἣτις οὐκ ἀφαιρεθήσεται αὐτῆς.

CHAPTER XI.

Jesus teaches the Disciples to pray.

¹ Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσ-
 ευχόμενον, ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ
 πρὸς αὐτόν· κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ
 Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ. ² εἶπεν δὲ αὐτοῖς·
 ὅταν προσεύχησθε, λέγετε· πάτερ, ἁγιασθήτω τὸ ὄνομά
 σου· ἐλθάτω ἡ βασιλεία σου· ³ τὸν ἄρτον ἡμῶν τὸν
 ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· ⁴ καὶ ἄφες ἡμῖν τὰς
 ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι
 ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

⁵ Καὶ εἶπεν πρὸς αὐτούς· τίς ἐξ ὑμῶν ἔξει φίλον, καὶ
 πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ· φίλε,
 χρῆσόν μοι τρεῖς ἄρτους, ⁶ ἐπειδὴ φίλος μου παρεγένετο
 ἐξ οδοῦ πρὸς με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ. ⁷ καὶ ἐκείνος
 ἔσωθεν ἀποκριθεὶς εἴπῃ· μή μοι κόπους πάρεχε· ἦδη ἡ
 θύρα κέκλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν
 κοίτην εἰσὶν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. ⁸ λέγω ὑμῖν,
 εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ,

διά γε τὴν ἀναιδίαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων
 χρήξει. ⁹ Καγὼ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν·
 ζητεῖτε, καὶ εὕρησεται· κρούετε, καὶ ἀνοιχθήσεται ὑμῖν.
¹⁰ πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ
 τῷ κρούοντι ἀνοιχθήσεται. ¹¹ τίνα δὲ ἐξ ὑμῶν τὸν πατέρα
 αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσῃ αὐτῷ; ἢ καὶ
 ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσῃ; ¹² ἢ καὶ
 αἰτήσῃ ὄν, μὴ ἐπιδώσῃ αὐτῷ σκορπίον; ¹³ εἰ οὖν ὑμεῖς
 πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς
 τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει
 πνεῦμα ἅγιον τοῖς αἰτουῦσιν αὐτόν.

"He casteth out devils by Beelzebub."

¹⁴ Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν·
 ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός.
 καὶ ἐθαύμασαν οἱ ὄχλοι. ¹⁵ τινὲς δὲ ἐξ αὐτῶν εἶπον· ἐν
 Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ
 δαιμόνια. ¹⁶ ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ
 ἐξήτουν παρ' αὐτοῦ. ¹⁷ αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοή-
 ματα εἶπεν αὐτοῖς· πᾶσα βασιλεία διαμερισθεῖσα ἐφ'
 ἑαυτὴν ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον πίπτει. ¹⁸ εἰ δὲ
 καὶ ὁ σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ
 βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με
 τὰ δαιμόνια. ¹⁹ εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ
 δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο
 αὐτοὶ κριταὶ ἔσονται ὑμῶν. ²⁰ εἰ δὲ ἐν δακτύλῳ θεοῦ
 ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία
 τοῦ θεοῦ. ²¹ Όταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ
 τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ·
²² ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν
 πανοπλίαν αὐτοῦ αἶρει, ἐφ' ἣ ἐπεποίθει, καὶ τὰ σκῦλα

αὐτοῦ διαδίδωσιν. ²³ ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. ²⁴ Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ μὴ εὐρίσκον λέγει· ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον. ²⁵ καὶ ἐλθὼν εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον. ²⁶ τότε πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἐπτά, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ, καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.

²⁷ Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ· μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας. ²⁸ αὐτὸς δὲ εἶπεν· μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

“ A Sign from Heaven.”

²⁹ Τῶν δὲ ὄχλων ἐπαθροισομένων ἤρξατο λέγειν· ἡ γενεὰ αὕτη γενεὰ πονηρά ἐστιν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. ³⁰ καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευείταις σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. ³¹ βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλείον Σολομῶνος ᾧδε. ³² ἄνδρες Νινευεῖταις ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινούσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλείον Ἰωνᾶ ᾧδε. ³³ Οὐδεὶς λύχνον ἄψας εἰς κρυπτὴν τίθησιν οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν. ³⁴ ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστίν· ἐπὰν δὲ πονηρὸς

ἦ, καὶ τὸ σῶμά σου σκοτεινόν. ³⁵ σκόπει οὖν μὴ τὸ φῶς
τὸ ἐν σοὶ σκότος ἐστίν. ³⁶ εἰ οὖν τὸ σῶμά σου ὅλον
φωτεινόν, μὴ ἔχον τι μέρος σκοτεινόν, ἔσται φωτεινόν
ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίξῃ σε.

Denunciation of the Pharisees.

³⁷ Ἐν δὲ τῷ λαλῆσαι ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως
ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. ³⁸ ὁ δὲ
Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ
τοῦ ἀρίστου. ³⁹ εἶπεν δὲ ὁ κύριος πρὸς αὐτόν· νῦν ὑμεῖς
οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος
καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ
πονηρίας. ⁴⁰ ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ
ἔσωθεν ἐποίησεν; ⁴¹ πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην,
καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστίν. ⁴² ἀλλὰ οὐαὶ ὑμῖν
τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ
πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν
καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα ἔδει ποιῆσαι κακείνα μὴ
παρεῖναι. ⁴³ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν
πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμούς
ἐν ταῖς ἀγοραῖς. ⁴⁴ οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ
ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ
οἶδασιν.

Denunciation of the Lawyers.

⁴⁵ Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ· διδάσ-
καλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. ⁴⁶ ὁ δὲ εἶπεν· καὶ
ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους
φορτία δυσβάστακτα, καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν
οὐ προσψάετε τοῖς φορτίοις. ⁴⁷ οὐαὶ ὑμῖν, ὅτι οἰκοδο-
μεῖτε τὰ μνημεῖα τῶν προφητῶν, καὶ οἱ πατέρες ὑμῶν

ἀπέκτειναν αὐτούς. ⁴⁸ ἄρα μάρτυρές ἐστε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε. ⁴⁹ διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν· ἀποστελῶ εἰς αὐτοὺς προφῆτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ ἐκδιώξουσιν, ⁵⁰ ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυννόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, ⁵¹ ἀπὸ αἵματος Ἀβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. ⁵² οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλείδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

⁵³ Κακεῖθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, ⁵⁴ ἐνεδρεύοντες, θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ.

CHAPTER XII.

*Warnings against Hypocrisy, (4) Fearfulness,
(13) Covetousness, and (22) Distrust.*

¹ Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις. ² οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. ³ ἂνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωματίων. ⁴ Λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ

σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι. ⁵ ὑποδείξω δὲ ὑμῖν τίνα φοβήθητε· φοβήθητε τὸν μετὰ τὸ ἀποκτείνει ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν. ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε. ⁶ οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο; καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ. ⁷ ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡρίθμηνται. μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετε. ⁸ λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ. ⁹ ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ. ¹⁰ καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. ¹¹ ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσησθε ἢ τί εἶπητε· ¹² τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ᾠρᾷ ἃ δεῖ εἰπεῖν.

¹³ Εἶπεν δὲ τις ἐκ τοῦ ὄχλου αὐτῷ· διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. ¹⁴ ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς; ¹⁵ εἶπεν δὲ πρὸς αὐτούς· ὁράτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ. ¹⁶ Εἶπεν δὲ παραβολὴν πρὸς αὐτούς λέγων· ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα. ¹⁷ καὶ διελογίζετο ἐν ἑαυτῷ λέγων· τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; ¹⁸ καὶ εἶπεν· τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά μου καὶ τὰ ἀγαθὰ μου, ¹⁹ καὶ ἔρω τῇ ψυχῇ μου· ψυχή, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη

πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. ²⁰ εἶπεν δὲ αὐτῷ ὁ θεός· ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σου· ἃ δὲ ἡτοίμασας, τίνοι ἔσται; ²¹ οὕτως ὁ θησαν-
ρίζων αὐτῷ καὶ μὴ εἰς θεὸν πλουτῶν.

²² Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε μηδὲ τῷ σώματι τί ἐνδύσησθε. ²³ ἡ ψυχὴ πλείον ἔστιν τῆς τροφῆς καὶ τοῦ σώματος τοῦ ἐνδύματος. ²⁴ κατανοήσατε τοὺς κόρακας, ὅτι οὔτε σπεύρουσιν οὔτε θερίζουσιν, οἷς οὐκ ἔστιν ταμείον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν. ²⁵ τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν; ²⁶ εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; ²⁷ κατανοήσατε τὰ κρίνα, πῶς οὔτε ἰνῆθει οὔτε ὑφαίνει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. ²⁸ εἰ δὲ ἐν ἁγρῷ τὸν χόρτον ὄντα σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέξει, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι. ²⁹ καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε καὶ τί πίητε, καὶ μὴ μετεωρίξεσθε· ³⁰ ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρήσετε τούτων. ³¹ πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν. ³² Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. ³³ Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίξει οὐδὲ σὴς διαφθείρει. ³⁴ ὅπου γὰρ ἔστιν ὁ θησανρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

Exhortation to watchfulness.

³⁵ Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεξωσμένοι καὶ οἱ λύχνοι καιόμενοι· ³⁶ καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοι τὸν κύριον ἑαυτῶν, πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ. ³⁷ μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὐρήσῃ γρήγοροὺντας· ἀμὴν λέγω ὑμῖν ὅτι περικυβητῆται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσῃ αὐτοῖς. ³⁸ κἂν ἐν τῇ δευτέρᾳ, κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὖρῃ οὕτως, μακάριοί εἰσιν. ³⁹ τοῦτο δὲ γινώσκετε, ὅτι εἰ ἤδει ὁ οἰκοδεσπότης ποία ὥρα ὁ κλέπτης ἔρχεται, οὐκ ἂν ἀφήκεν διορυχθῆναι τὸν οἶκον αὐτοῦ. ⁴⁰ καὶ ὑμεῖς γίνεσθε ἑτοιμοί, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

⁴¹ Εἶπεν δὲ αὐτῷ ὁ Πέτρος· κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας; ⁴² καὶ εἶπεν ὁ κύριος· τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν καταστήσῃ ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον; ⁴³ μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσῃ ποιούντα οὕτως. ⁴⁴ ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσῃ αὐτόν. ⁴⁵ εἰ δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι· ⁴⁶ ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσῃ αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσῃ. ⁴⁷ ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἐτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς. ⁴⁸ ὁ δὲ μὴ γνοὺς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας· παντὶ δὲ

ὦ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ, καὶ ὦ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν.

Announcement of troubles to come.

⁴⁹ Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη. ⁵⁰ βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗτου τελεσθῆ. ⁵¹ δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχὶ λέγω ὑμῖν ἀλλ' ἡ διαμερισμός. ⁵² ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμένοι· τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισὶν ⁵³ διαμερισθήσονται, πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ θυγατέρα καὶ θυγάτηρ ἐπὶ μητέρα, πενθερά ἐπὶ τὴν νύμφην καὶ νύμφη ἐπὶ τὴν πενθεράν.

Blindness to the signs of the times.

⁵⁴ Ἐλεγεν δὲ καὶ τοῖς ὄχλοις· ὅταν ἴδῃτε νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι ὄμβρος ἔρχεται, καὶ γίνεται οὕτως· ⁵⁵ καὶ ὅταν νότον πνέοντα, λέγετε ὅτι καύσων ἔσται, καὶ γίνεται. ⁵⁶ ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε; ⁵⁷ Τί δὲ καὶ ἀφ' ἐαυτῶν οὐ κρίνετε τὸ δίκαιον; ⁵⁸ ὥς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν. ⁵⁹ λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.

CHAPTER XIII.

Calamity and Sin.

¹ Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πειλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. ² καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν; ³ οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολείσθε. ⁴ ἢ ἐκεῖνοι οἱ δεκαοκτώ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ; ⁵ οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήσητε, πάντες ὡσαύτως ἀπολείσθε.

Parable of the barren fig tree.

⁶ Ἐλεγεν δὲ ταύτην τὴν παραβολήν. Συκὴν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὔρεν. ⁷ εἶπεν δὲ πρὸς τὸν ἀμπελουργόν· ἰδοὺ τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὐρίσκω· ἐκκόψον αὐτήν· ἵνατί καὶ τὴν γῆν καταργεῖ; ⁸ ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτήν καὶ βάλω κόπρια, ⁹ καὶ μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον· εἰ δὲ μήγε, ἐκκόψεις αὐτήν.

Healing of a woman on the Sabbath.

¹⁰ Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν. ¹¹ καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη

δεκαοκτώ, καὶ ἦν συνκύνπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. ¹² ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ· γύναι, ἀπολέλυσαι ἀπὸ τῆς ἀσθενείας σου, ¹³ καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παρὰ χρόμα ἀνορθώθη, καὶ ἐδόξαζεν τὸν θεόν. ¹⁴ ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι ἐξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. ¹⁵ ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν· ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύνει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει; ¹⁶ ταύτην δὲ θυγατέρα Ἀβραὰμ οὔσαν, ἣν ἔδωκεν ὁ σαταναὶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; ¹⁷ καὶ ταῦτα λέγοντος αὐτοῦ κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

Parable of the mustard seed and leaven.

¹⁸ Ἐλεγεν οὖν· τίني ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίني ὁμοιώσω αὐτήν; ¹⁹ ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ἤϋξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. ²⁰ Καὶ πάλιν εἶπεν· τίني ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ; ²¹ ὁμοία ἐστὶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

The number of "the saved."

²² Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱεροσόλυμα. ²³ Εἶπεν δέ τις αὐτῷ· κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς·

²⁴ ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν. ²⁵ ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες· κύριε ἄνοιξον ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. ²⁶ τότε ἄρξεσθε λέγειν· ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας. ²⁷ καὶ ἐρεῖ· λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες ἐργάται ἀδικίας. ²⁸ ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψεσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. ²⁹ καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ νότου, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. ³⁰ καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι.

Herod's enmity. Lament over Jerusalem.

³¹ Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ· ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι. ³² καὶ εἶπεν αὐτοῖς· πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ· ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι, ³³ πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ. ³⁴ Ἱερουσαλὴμ Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου ὡς τὸν τρόπον ὄρνιθός τις τὴν ἐαυτῆς νοσσίαν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησάτε. ³⁵ ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω ὑμῖν ὅτι οὐ μὴ ἴδῃτέ με ἕως ἡξίει ὅτε εἶπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

CHAPTER XIV.

Healing of a man with the dropsy on the Sabbath.

¹ Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. ² καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ. ³ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων· ἔξεστιν τῷ σαββάτῳ θεραπεῦσαι ἢ οὐ; οἱ δὲ ἡσύχασαν. ⁴ καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσεν. ⁵ καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν· τίνας ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτόν ἐν ἡμέρᾳ τοῦ σαββάτου; ⁶ καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα.

Parable to "those which were bidden."

⁷ Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς. ⁸ ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ, ⁹ καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι· δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. ¹⁰ ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε ἐρεῖ σοι· φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι. ¹¹ ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

¹² Ἐλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν; ὅταν ποιῇς

ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι. ¹³ ἄλλ' ὅταν ποιῇς δοχὴν, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς, ¹⁴ καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται δέ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

Parable of the great Supper.

¹⁵ Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ· μακάριος ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. ¹⁶ ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπός τις ἐποίει δεῖπνον μέγα, καὶ ἐκάλεσεν πολλούς, ¹⁷ καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις· ἔρχεσθε, ὅτι ἤδη ἑτοιμὰ εἰσιν. ¹⁸ καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ· ἀγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον. ¹⁹ καὶ ἕτερος εἶπεν· ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον. ²⁰ καὶ ἕτερος εἶπεν· γυναῖκα ἔγνημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. ²¹ καὶ παραγενόμενος ὁ δούλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ· ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ρύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε. ²² καὶ εἶπεν ὁ δούλος· κύριε, γέγονεν ἃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν. ²³ καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον· ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος· ²⁴ λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταιί μου τοῦ δείπνου.

Conditions of Discipleship.

²⁵ Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεὶς εἶπεν πρὸς αὐτούς· ²⁶ εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται εἶναί μου μαθητής. ²⁷ ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναί μου μαθητής. ²⁸ Τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομήσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν; ²⁹ ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξωνται αὐτῷ ἐμπαίξουσιν, ³⁰ λέγοντες ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι. ³¹ Ἡ τίς βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; ³² εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος πρεσβεῖαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. ³³ οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναί μου μαθητής. ³⁴ Καλὸν οὖν τὸ ἅλα· ἐὰν δὲ καὶ τὸ ἅλα μωρανθῇ, ἐν τίνι ἀρτυθήσεται; ³⁵ οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

CHAPTER XV.

Parable of the lost sheep; Of the piece of silver.

¹ Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. ² καὶ διεγόγγυζον οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος ἁμαρ-

τωλούς προσδέχεται καὶ συνέσθiei αὐτοῖς. ³ εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων· ⁴ τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν οὐ καταλείπει τὰ ἐνεήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό; ⁵ καὶ εὐρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων, ⁶ καὶ ἔλθων εἰς τὸν οἶκον συνακαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· συγχάρητέ μοι, ὅτι εὑρον τὸ πρόβατόν μου τὸ ἀπολωλός. ⁷ λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνεήκοντα ἐννέα δικαίοις οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας. ⁸ Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως ὅτου εὕρῃ; ⁹ καὶ εὐροῦσα συνακαλεῖ τὰς φίλας καὶ γείτονας λέγουσα· συγχάρητέ μοι, ὅτι εὑρον τὴν δραχμὴν ἣν ἀπώλεσα. ¹⁰ οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.

Parable of the prodigal son.

¹¹ Εἶπεν δέ· ἄνθρωπός τις εἶχεν δύο υἱούς. ¹² καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον. ¹³ καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως. ¹⁴ δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. ¹⁵ καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγρούς αὐτοῦ βόσκειν χοίρους. ¹⁶ καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. ¹⁷ εἰς ἑαυτὸν δὲ

ἐλθὼν ἔφη· πόσοι μίσθιοι τοῦ πατρὸς μου περισσεύουσιν ἄρτων· ἐγὼ δὲ λιμῶ ὧδε ἀπόλλυμαι. ¹⁸ ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, ¹⁹ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἓνα τῶν μισθίων σου. ²⁰ καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα αὐτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ καὶ ἐσπλαγχνίσθη, καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. ²¹ εἶπεν δὲ αὐτῷ ὁ υἱός· πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. ²² εἶπεν δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ· ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας, ²³ καὶ φέρετε τὸν μόσχον τὸν σιτευτόν, θύσατε, καὶ φαγόντες εὐφρανθῶμεν, ²⁴ ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ εὐρέθη. καὶ ἡρξάντο εὐφραίνεισθαι. ²⁵ ἦν δὲ ὁ υἱός αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν, ²⁶ καὶ προσκαλεσάμενος ἓνα τῶν παιδῶν ἐπυνθάνετο τί εἴη ταῦτα. ²⁷ ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου ἦκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. ²⁸ ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν· ὁ δὲ πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. ²⁹ ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρί· ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ. ³⁰ ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον. ³¹ ὁ δὲ εἶπεν αὐτῷ· τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν· ³² εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, ἀπολωλὼς καὶ εὐρέθη.

CHAPTER XVI.

Parable of the unjust steward.

¹ Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητάς· ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. ² καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ· τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δύνη ἔτι οἰκονομεῖν. ³ εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαυτεῖν αἰσχύνομαι. ⁴ ἔγνω τὴν ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνται με εἰς τοὺς οἴκους ἑαυτῶν. ⁵ καὶ προσκαλεσάμενος ἓνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ· πόσον ὀφείλεις τῷ κυρίῳ μου; ⁶ ὁ δὲ εἶπεν· ἑκατὸν βάτους ἐλαίου. ὁ δὲ εἶπεν αὐτῷ· δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον πεντήκοντα. ⁷ ἔπειτα ἑτέρῳ εἶπεν· σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν· ἑκατὸν κόρους σίτου. λέγει αὐτῷ· δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα. ⁸ καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσίν. ⁹ καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπῃ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. ¹⁰ ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. ¹¹ εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; ¹² καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε,

τὸ ὑμέτερον τίς δώσει ὑμῖν; ¹³ οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.

¹⁴ Ἦκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροὶ ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. ¹⁵ καὶ εἶπεν αὐτοῖς· ὑμεῖς ἐστὲ οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ. ¹⁶ ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται. ¹⁷ εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. ¹⁸ πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

Parable of Dives and Lazarus.

¹⁹ Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιόυσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ' ἡμέραν λαμπρῶς. ²⁰ πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος. ²¹ καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἔλκη αὐτοῦ. ²² ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη. ²³ καὶ ἐν τῷ ᾄδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. ²⁴ καὶ αὐτὸς φωνήσας εἶπεν· πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. ²⁵ εἶπεν δὲ Ἀβραάμ· τέκνον, μνήσθητι

ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι.
²⁶ καὶ ἐν πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν. ²⁷ εἶπεν δέ· ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου· ²⁸ ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τούτον τῆς βασάνου. ²⁹ λέγει δὲ Ἀβραάμ· ἔχουσι Μωϋσέα καὶ τοὺς προφῆτας· ἀκουσάτωσαν αὐτῶν. ³⁰ ὁ δὲ εἶπεν· οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν. ³¹ εἶπεν δὲ αὐτῷ· εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται.

CHAPTER XVII.

On Offences; Forgiveness; Profitable service.

¹ Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, οὐαὶ δὲ δι' οὗ ἔρχεται·
² λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ τῶν μικρῶν τούτων ἓνα. ³ προσέχετε ἑαυτοῖς. ἐὰν ἀμάρτη ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ. ⁴ καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἀμαρτήσῃ εἰς σέ καὶ ἐπτάκις ἐπιστρέψῃ πρὸς σε λέγων· μετανοῶ, ἀφήσεις αὐτῷ.

⁵ Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ· πρόσθετες ἡμῖν πίστιν. ⁶ εἶπεν δὲ ὁ κύριος· εἰ ἔχετε πίστιν ὥς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ· ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσῃ, καὶ ὑπήκουσεν ἂν ὑμῖν. ⁷ Τίς

δὲ ἐξ ὑμῶν δούλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ· εὐθέως παρελθὼν ἀνάπεσε; ⁸ ἀλλ οὐχὶ ἐρεῖ αὐτῷ· ἐτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πῖω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; ⁹ μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα; ¹⁰ οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῶν, λέγετε ὅτι δούλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν.

Healing of ten lepers.

¹¹ Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλήμ, καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρίας καὶ Γαλιλαίας. ¹² καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην ὑπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἔστησαν πόρρωθεν, ¹³ καὶ αὐτοὶ ἤραν φωνὴν λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. ¹⁴ καὶ ἰδὼν εἶπεν αὐτοῖς· πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν. ¹⁵ εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν, ¹⁶ καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρίτης. ¹⁷ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ ἑννέα ποῦ; ¹⁸ οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἄλλογενὴς οὗτος; ¹⁹ καὶ εἶπεν αὐτῷ· ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.

The Advent of the Kingdom.

²⁰ Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν· οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως, ²¹ οὐδὲ ἐροῦσιν· ἰδοὺ ὧδε ἢ ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.

²²·Εἶπεν δὲ πρὸς τοὺς μαθητάς· ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. ²³ καὶ ἐροῦσιν ὑμῖν· ἰδοὺ ἐκεῖ, ἰδοὺ ὧδε· μὴ ἀπέλθῃτε μηδὲ διώξητε. ²⁴ ὥσπερ γὰρ ἡ ἀστραπὴ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπὸ οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. ²⁵ πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. ²⁶ καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου· ²⁷ ἥσθιον, ἔπινον, ἐγάμον, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν ἅπαντας. ²⁸ ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Δῶτ· ἥσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν· ²⁹ ἡ δὲ ἡμέρα ἐξῆλθεν Δῶτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν ἅπαντας. ³⁰ κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὃς υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. ³¹ ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω. ³² μνημονεύετε τῆς γυναικὸς Δῶτ. ³³ ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι, ἀπολέσει αὐτήν. καὶ ὃς ἐὰν ἀπολέσει, ζωογονήσει αὐτήν. ³⁴ λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὃ εἰς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται· ³⁵ ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται, ἡ δὲ ἑτέρα ἀφεθήσεται. ³⁷ καὶ ἀποκριθέντες λέγουσιν αὐτῷ· ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς· ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἅετοί ἐπισυναχθήσονται.

CHAPTER XVIII.

Parable of the importunate widow.

¹ Ἐλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν, ² λέγων· κριτὴς τις ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρέπόμενος. ³ χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἦρχετο πρὸς αὐτὸν λέγουσα· ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. ⁴ καὶ οὐκ ἤθελεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι, ⁵ διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάξῃ με. ⁶ εἶπεν δὲ ὁ κύριος· ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει· ⁷ ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; ⁸ λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρᾳ εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

Parable of the pharisee and the publican.

⁹ Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενούντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην. ¹⁰ ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἰς Φαρισαῖος καὶ ὁ ἕτερος τελῶνης. ¹¹ ὁ Φαρισαῖος σταθεὶς ταῦτα προσήνετο· ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελῶνης· ¹² νηστεύω δις τοῦ σαββάτου, ἀποδεκατεύω πάντα ὅσα κτῶμαι. ¹³ ὁ δὲ τελῶνης μακρόθεν ἐστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπεν τὸ

στῆθος αὐτοῦ λέγων· ὁ θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.
¹⁴ λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον
 αὐτοῦ ἢ γὰρ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινω-
 θήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

Christ blesses little children.

¹⁵ Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπτη-
 ται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς. ¹⁶ ὁ δὲ
 Ἰησοῦς προσεκάλεσατο αὐτὰ λέγων· ἄφετε τὰ παιδία
 ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων
 ἐστὶν ἡ βασιλεία τοῦ θεοῦ. ¹⁷ ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ
 δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ
 εἰς αὐτήν.

The rich ruler.

¹⁸ Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων· διδάσκαλε
 ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; ¹⁹ εἶπεν
 δὲ αὐτῷ ὁ Ἰησοῦς· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ
 μὴ εἰς θεός. ²⁰ τὰς ἐντολὰς οἶδας· μὴ μοιχεύσης, μὴ
 φονεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, τίμα τὸν
 πατέρα σου καὶ τὴν μητέρα σου. ²¹ ὁ δὲ εἶπεν· ταῦτα
 πάντα ἐφύλαξα ἐκ νεότητος. ²² ἀκούσας δὲ ὁ Ἰησοῦς
 εἶπεν αὐτῷ· ἔτι ἓν σοι λείπει· πάντα ὅσα ἔχεις πώλησον
 καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς, καὶ
 δεῦρο ἀκολούθει μοι. ²³ ὁ δὲ ἀκούσας ταῦτα περίλυπος
 ἐγενήθη· ἦν γὰρ πλούσιος σφόδρα. ²⁴ ἰδὼν δὲ αὐτὸν ὁ
 Ἰησοῦς εἶπεν· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς
 τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται· ²⁵ εὐκοπώτερον
 γὰρ ἐστὶν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ
 πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. ²⁶ εἶπαν
 δὲ οἱ ἀκούσαντες· καὶ τίς δύναται σωθῆναι; ²⁷ ὁ δὲ εἶπεν·

τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστίν.
²⁸ Εἶπεν δὲ Πέτρος· ἰδοὺ ἡμεῖς ἀφέντες τὰ ἴδια ἠκολού-
 θήσαμεν σοι. ²⁹ ὁ δὲ εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν, οὐδεὶς
 ἐστὶν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφούς ἢ γονεῖς ἢ
 τέκνα εἵνεκεν τῆς βασιλείας τοῦ θεοῦ, ³⁰ ὃς οὐχὶ μὴ ἀπο-
 λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι
 τῷ ἐρχομένῳ ζῶῃν αἰώνιον.

Third announcement of the Passion.

³¹ Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς· ἰδοὺ
 ἀναβαίνομεν εἰς Ἱερουσαλὴμ, καὶ τελεσθήσεται πάντα τὰ
 γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου·
³² παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ
 ὑβρισθήσεται καὶ ἐμπτυσθήσεται, ³³ καὶ μαστιγώσαντες
 ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.
³⁴ καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο
 κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

Healing of a blind man at Jericho.

³⁵ Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱερειχὸν τυφλός
 τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν. ³⁶ ἀκούσας δὲ ὄχλου
 διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο. ³⁷ ἀπήγγειλαν
 δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. ³⁸ καὶ
 ἐβόησεν λέγων· Ἰησοῦ υἱὲ Δαυεὶδ, ἐλέησόν με. ³⁹ καὶ οἱ
 προάγοντες ἐπέτιμων αὐτῷ ἵνα σιγήσῃ· αὐτὸς δὲ πολλῷ
 μᾶλλον ἔκραξεν· υἱὲ Δαυεὶδ, ἐλέησόν με. ⁴⁰ σταθεὶς δὲ ὁ
 Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος
 δὲ αὐτοῦ ἐπῆρώτησεν αὐτόν· ⁴¹ τί σοι θέλεις ποιήσω; ὁ
 δὲ εἶπεν· κύριε ἵνα ἀναβλέψω. ⁴² καὶ ὁ Ἰησοῦς εἶπεν
 αὐτῷ· ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε. ⁴³ καὶ παρα-
 χρῆμα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν.
 καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.

CHAPTER XIX.

Story of Zaccheus.

¹ Καὶ εἰσελθὼν διήρχετο τὴν Ἱερειχώ. ² καὶ ἰδὼν ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ ἦν πλούσιος· ³ καὶ ἐξήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστίν, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. ⁴ καὶ προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἡμελλεν διέρχεσθαι. ⁵ καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατὰβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μέναι. ⁶ καὶ σπεύσας κατέβη, καὶ ὑπέδέξατο αὐτὸν χαίρων. ⁷ καὶ ἰδόντες πάντες διεγόγγυζον, λέγοντες ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι. ⁸ σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον· ἰδοὺ τὰ ἡμίσειά μου τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι, καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν. ⁹ εἶπεν δὲ πρὸς αὐτόν ὁ Ἰησοῦς ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ. ¹⁰ ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

Parable of the ten pounds.

¹¹ Ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολήν, διὰ τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτόν καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι. ¹² εἶπεν οὖν ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακράν, λαβεῖν ἐαυτῷ βασιλείαν καὶ ὑποστρέψαι. ¹³ καλέσας δὲ δέκα δούλους· ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπεν πρὸς αὐτούς· πραγματεύεσθε ἐν ᾧ

ἔρχομαι. ¹⁴ οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες· οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. ¹⁵ καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλειαν, καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δεδῶκει τὸ ἀργύριον, ἵνα γνοῖ τίς τι διεπραγματεύσατο. ¹⁶ παρεγένετο δὲ ὁ πρῶτος λέγων· κύριε, ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς. ¹⁷ καὶ εἶπεν αὐτῷ· εὖγε, ἀγαθὲ δούλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. ¹⁸ καὶ ἦλθεν ὁ δεύτερος λέγων· ἡ μνᾶ σου, κύριε, ἐποίησεν πέντε μνᾶς. ¹⁹ εἶπεν δὲ καὶ τούτῳ· καὶ σὺ ἐπάνω γίνου πέντε πόλεων. ²⁰ καὶ ὁ ἕτερος ἦλθεν λέγων· κύριε, ἰδοὺ ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ. ²¹ ἐφοβούμην γὰρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἵρεις ὃ οὐκ ἔθikas, καὶ θερίζεις ὃ οὐκ ἔσπειρας. ²² λέγει αὐτῷ· ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δούλε. ἤδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἵρων ὃ οὐκ ἔθika, καὶ θερίζων ὃ οὐκ ἔσπειρα; ²³ καὶ διατί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; καὶ γὰρ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα. ²⁴ καὶ τοῖς παρεστῶσιν εἶπεν· ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι. ²⁵ καὶ εἶπαν αὐτῷ· κύριε, ἔχει δέκα μνᾶς. ²⁶ λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται. ²⁷ πλὴν τοὺς ἐχθροὺς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου.

Triumphal entry into Jerusalem.

²⁸ Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα. ²⁹ καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλούμενον ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν ³⁰ εἰπὼν· ὑπάγετε εἰς τὴν κατέ-

ναντι κώμην, ἐν ᾗ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε. ³¹ καὶ ἐάν τις ὑμᾶς ἐρωτᾷ· διατί λύετε; οὕτως ἐρεῖτε· ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει. ³² ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. ³³ λυόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς· τί λύετε τὸν πῶλον; ³⁴ οἱ δὲ εἶπαν· ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει. ³⁵ καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπιδίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν. ³⁶ πορευομένου δὲ αὐτοῦ ὑπεστρώννουν τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. ³⁷ ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων, ³⁸ λέγοντες· εὐλογημένος ὁ βασιλεὺς ἐν ὀνόματι κυρίου· ἐν οὐρανῷ εἰρήνη, καὶ δόξα ἐν ὑψίστοις. ³⁹ Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν· διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. ⁴⁰ καὶ ἀποκριθεὶς εἶπεν· λέγω ὑμῖν ὅτι ἐὰν οὗτοι σιωπήσουσιν, οἱ λίθοι κρᾶξουσιν.

Jesus weeps over Jerusalem.

⁴¹ Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτήν, λέγων ⁴² ὅτι εἰ ἔγνων καὶ σὺ καί γε ἐν τῇ ἡμέρᾳ σου ταύτῃ τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. ⁴³ ὅτι ἤξουσιν ἡμέραι ἐπὶ σέ, καὶ παρεμβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν, ⁴⁴ καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν οὐκ ἔγνων τὸν καιρὸν τῆς ἐπισκοπῆς σου.

⁴⁵ Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας, ⁴⁶ λέγων αὐτοῖς· γέγραπται· καὶ ἔσται ὁ

οἶκός μου οἶκος προσευχῆς· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.

⁴⁷ Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ, ⁴⁸ καὶ οὐχ εὔρισκον τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρέμετο αὐτοῦ ἀκούων.

CHAPTER XX.

His authority questioned.

¹ Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἱερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, ² καὶ εἶπαν λέγοντες πρὸς αὐτόν· εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστὶν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; ³ ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς· ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον, καὶ εἵπατέ μοι· ⁴ τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; ⁵ οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι εἰάν τι εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ· διατί οὐκ ἐπιστεύσατε αὐτῷ; ⁶ εἰάν τι εἴπωμεν· ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς· πεπεισμένος γάρ ἐστιν Ἰωάννης προφήτης εἶναι. ⁷ καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. ⁸ καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

Parable of the wicked husbandmen.

⁹ Ἦρξάτο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην. ἄνθρωπος ἐφύτευσεν ἀμπελῶνα καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους ἱκανοὺς. ¹⁰ καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ

καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ· οἱ δὲ γεωργοὶ ἐξάπέστειλαν αὐτὸν δείραντες κενόν. ¹¹ καὶ προσέθετο ἕτερον πέμψαι δούλον· οἱ δὲ κακείνον δείραντες καὶ ἀτιμάσαντες ἐξάπέστειλαν κενόν. ¹² καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον. ¹³ εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος· τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἐντραπήσονται. ¹⁴ ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες· οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία. ¹⁵ καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; ¹⁶ ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπαν· μὴ γένοιτο. ¹⁷ ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; ¹⁸ πᾶς ὁ πεσὼν ἐπ' ἐκείνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν. ¹⁹ καὶ ἐξήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.

The question of tribute money.

²⁰ Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγον, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. ²¹ καὶ ἐπηρώτησαν αὐτὸν λέγοντες· διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ²² ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὐ; ²³ κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς

αὐτούς· ²⁴ δείξατέ μοι δηνάριον. τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν; οἱ δὲ εἶπαν· Καίσαρος. ²⁵ ὁ δὲ εἶπεν πρὸς αὐτούς· τοῖνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. ²⁶ καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

Reply to the Sadducees concerning the Resurrection.

²⁷ Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν ²⁸ λέγοντες· διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ἐάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾗ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. ²⁹ ἐπταὶ οὖν ἀδελφοὶ ἦσαν. καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· ³⁰ καὶ ὁ δεύτερος ³¹ καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἐπτα οὐ κατέλιπον τέκνα καὶ ἀπέθανον. ³² ὕστερον καὶ ἡ γυνὴ ἀπέθανεν. ³³ ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἐπτα ἔσχον αὐτήν γυναῖκα. ³⁴ καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται, ³⁵ οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται· ³⁶ οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γάρ εἰσιν, καὶ υἱοὶ εἰσιν θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες. ³⁷ ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει κύριον τὸν θεὸν Ἀβραάμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ· ³⁸ θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν. ³⁹ ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπαν· διδάσκαλε, καλῶς εἶπας. ⁴⁰ οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

"Christ and David."

⁴¹ Εἶπεν δὲ πρὸς αὐτούς· πῶς λέγουσιν τὸν Χριστὸν εἶναι Δαυεὶδ υἱόν; ⁴² αὐτὸς γὰρ Δαυεὶδ λέγει ἐν βίβλῳ ψαλμῶν· εἶπεν ὁ κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου ⁴³ ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου; ⁴⁴ Δαυεὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ υἱός ἐστιν;

⁴⁵ Ἀκούοντας δὲ πάντος τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς· ⁴⁶ προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων ἄσπασμους ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις, ⁴⁷ οἳ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται· οὗτοι λήμψονται περισσότερον κρίμα.

CHAPTER XXI.

The Widow's Mite.

¹ Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους. ² εἶδεν δέ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτά, ³ καὶ εἶπεν· ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα ἡ πτωχὴ αὕτη πλείω πάντων ἔβαλεν· ⁴ ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλεν.

Prophecy of the destruction of Jerusalem and Christ's coming.

⁵ Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται, εἶπεν· ⁶ ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ,

ὅς οὐ καταλυθήσεται. ⁷ ἐπηρώτησαν δὲ αὐτὸν λέγοντες· διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι; ⁸ ὁ δὲ εἶπεν· βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· ἐγὼ εἰμι, καὶ ὁ καιρὸς ἤγγικεν· μὴ πορευθῆτε ὀπίσω αὐτῶν. ⁹ ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος. ¹⁰ τότε ἔλεγεν αὐτοῖς· ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ¹¹ σεισμοὶ τε μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται. ¹² Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδιδόντες εἰς τὰς συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου· ¹³ ἀποβήσεται ὑμῖν εἰς μαρτύριον. ¹⁴ θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι· ¹⁵ ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἥ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν. ¹⁶ παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν, ¹⁷ καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ¹⁸ καὶ θριξὶ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται· ¹⁹ ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν. ²⁰ Ὅταν δὲ ἴδῃτε κυκλουμένην ὑπὸ στρατοπέδων Ἱερουσαλὴμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. ²¹ τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν, ²² ὅτι ἡμέραι ἐκδικήσεως αὐταί εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα. ²³ οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ τῷ λαῷ τούτῳ, ²⁴ καὶ πεσοῦνται στόματι μαχαίρης καὶ

αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν. ²⁵ Καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ σάλου, ²⁶ ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. ²⁷ καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς. ²⁸ ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν. ²⁹ Καὶ εἶπεν παραβολὴν αὐτοῖς. ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα· ³⁰ ὅταν προβάλῃσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν. ³¹ οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ θεοῦ. ³² ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται. ³³ ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται. ³⁴ Προσέχετε δὲ ἑαυτοῖς μήποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη ³⁵ ὥς παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. ³⁶ ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

³⁷ Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ἠυλίζετο εἰς τὸ ὄρος τὸ καλούμενον ἐλαιών. ³⁸ καὶ πᾶς ὁ λαὸς ὠρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

CHAPTER XXII.

Treachery of Judas.

¹ Ἡγγίξεν δὲ ἡ ἑορτὴ τῶν ἁζύμων ἡ λεγομένη πάσχα, ² καὶ ἐξήτουν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν· ἐφοβούντο γὰρ τὸν λαόν.

³ Εἰσῆλθεν δὲ σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα, ⁴ καὶ ἀπελθὼν συνελάλησεν τοῖς ἄρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐτοῖς παραδῶ αὐτόν. ⁵ καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι· ⁶ καὶ ἐξωμολόγησεν, καὶ ἐξήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ἄτερ ὅχλου αὐτοῖς.

Preparation for the Passover.

⁷ Ἦλθεν δὲ ἡ ἡμέρα τῶν ἁζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα, ⁸ καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπὼν· πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν. ⁹ οἱ δὲ εἶπαν αὐτῷ· ποῦ θέλεις ἐτοιμάσωμεν; ¹⁰ ὁ δὲ εἶπεν αὐτοῖς· ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται, ¹¹ καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας· λέγει σοι ὁ διδάσκαλος· ποῦ ἔστιν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; ¹² κακεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε. ¹³ ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

The Last Supper.

¹⁴ Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν, καὶ οἱ ἀπόστολοι σὺν αὐτῷ. ¹⁵ καὶ εἶπεν πρὸς αὐτούς· ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν·

¹⁶ λέγω γὰρ ὑμῖν ὅτι οὐκέτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. ¹⁷ καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν· λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς· ¹⁸ λέγω γὰρ ὑμῖν ὅτι οὐ μὴ πῖω ἀπὸ τοῦ ὕν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως ὅτου ἡ βασιλεία τοῦ θεοῦ ἔλθῃ. ¹⁹ Καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων· τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. ²⁰ καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων· τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον. ²¹ Πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. ²² ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὠρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδονται. ²³ καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτούς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πρᾶσσειν.

²⁴ Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. ²⁵ ὁ δὲ εἶπεν αὐτοῖς· οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν ἐνεργέται καλοῦνται· ²⁶ ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. ²⁷ τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμὶ ὡς ὁ διακονῶν. ²⁸ ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου. ²⁹ καὶ γὰρ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, ³⁰ ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ θρόνων κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. ³¹ Σίμων Σίμων, ἰδοὺ ὁ σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον· ³² ἐγὼ δὲ ἐδεήθην περὶ σου ἵνα μὴ ἐκλίπῃ ἡ πίστις σου. καὶ σὺ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου. ³³ ὁ δὲ εἶπεν αὐτῷ· κύριε,

μετὰ σοῦ ἑτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. ³⁴ ὁ δὲ εἶπεν· λέγω σοι, Πέτρε, οὐ φωνήσῃ σήμερον ἀλέκτωρ ἕως τρις ἀπαρνήσῃ μὴ εἰδέναι με.

³⁵ Καὶ εἶπεν αὐτοῖς· ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλάντιου καὶ πήρας καὶ ὑποδημάτων, μὴ τινος ὑστερήσατε; οἱ δὲ εἶπαν· οὐθένος. ³⁶ ὁ δὲ εἶπεν αὐτοῖς· ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν. ³⁷ λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό· καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περι ἐμοῦ τέλος ἔχει. ³⁸ οἱ δὲ εἶπαν· κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς· ἱκανόν ἐστιν.

The Agony in the Garden.

³⁹ Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί. ⁴⁰ γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς· προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. ⁴¹ καὶ αὐτὸς ἀπὸ τῶν αὐτῶν ὥσπερ λίθου βολήν, καὶ θεὸς τὰ γόνατα προσηύχετο ⁴² λέγων· πάτερ, εἰ βούλει παρενέγκαι τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημα μου ἀλλὰ τὸ σὸν γινέσθω. ⁴³ ὥφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. ⁴⁴ καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο. καὶ ἐγένετο ὁ ἰδρὼς αὐτοῦ ὥσπερ θρόμβοι αἵματος καταβαίνοντος ἐπὶ τὴν γῆν. ⁴⁵ καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης, ⁴⁶ καὶ εἶπεν αὐτοῖς· τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

The Betrayal and Capture.

⁴⁷ Ἐτι αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἰς τῶν δώδεκα προήρχετο αὐτούς, καὶ ἤγγισεν τῷ Ἰησοῦ φιλήσαι αὐτόν. ⁴⁸ Ἰησοῦς δὲ εἶπεν αὐτῷ· Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; ⁴⁹ ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπαν· κύριε, εἰ πατάξομεν ἐν μαχαίρῃ; ⁵⁰ καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δούλον καὶ ἀφείλεν τὸ οὖς αὐτοῦ τὸ δεξιόν. ⁵¹ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ἔατε ἕως τούτου. καὶ ἀψάμενος τοῦ ὠτίου ἰάσατο αὐτόν. ⁵² εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους πρὸς αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους· ὥς ἐπὶ ληστὴν ἐξεληλύθατε μετὰ μαχαίρων καὶ ξύλων· ⁵³ καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ. ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους.

Denial of Peter.

⁵⁴ Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. ⁵⁵ περιψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συναθισάντων ἐκάθητο ὁ Πέτρος μέσος αὐτῶν. ⁵⁶ ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν· καὶ οὗτος σὺν αὐτῷ ἦν. ⁵⁷ ὁ δὲ ἠρνήσατο αὐτὸν λέγων· οὐκ οἶδα αὐτόν, γύναι. ⁵⁸ καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη· καὶ σὺ ἐξ αὐτῶν εἶ. ὁ δὲ Πέτρος ἔφη· ἄνθρωπε, οὐκ εἰμί. ⁵⁹ καὶ διαστάσης ὥσπερ ὥρας μιᾶς ἄλλος τις διῶσχυρίζετο λέγων· ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν. ⁶⁰ εἶπεν δὲ ὁ Πέτρος· ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ, ⁶¹ καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος

τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ ὅτι πρὶν ἀλέκτορα φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς. ⁶² καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

⁶³ Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ δέροντες, ⁶⁴ καὶ περικαλύναντες αὐτὸν ἐπηρώτων λέγοντες· προφήτευσον, τίς ἐστὶν ὁ παῖσας σε; ⁶⁵ καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

Hearing before the Council.

⁶⁶ Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ ἄρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν, λέγοντες· εἰ σὺ εἶ ὁ Χριστός, εἰπὸν ἡμῖν. ⁶⁷ εἶπεν δὲ αὐτοῖς· εἰ μὴ εἴπω, οὐ μὴ πιστεύσητε· ⁶⁸ εἰ μὴ ἐρωτήσω, οὐ μὴ ἀποκριθῆτε. ⁶⁹ ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ. ⁷⁰ εἶπαν δὲ πάντες· σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη· ὑμεῖς λέγετε, ὅτι ἐγὼ εἰμι. ⁷¹ οἱ δὲ εἶπαν· τί ἔτι ἔχομεν μαρτυρίας χρεῖαν; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

CHAPTER XXIII.

Trial before Pilate and Herod.

¹ Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πειλᾶτον. ² ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες· τοῦτον εὗραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους Καίσαρι διδόναι, καὶ λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι. ³ ὁ δὲ Πειλᾶτος ἠρώτησεν αὐτὸν λέγων· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· σὺ λέγεις. ⁴ ὁ δὲ Πειλᾶτος εἶπεν πρὸς τοὺς

ἀρχιερεῖς καὶ τοὺς ὄχλους· οὐδὲν εὐρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. ⁵ οἱ δὲ ἐπίσχυον λέγοντες ὅτι ἀνασείει τὸν λαόν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. ⁶ Πειλᾶτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν, ⁷ καὶ ἐπιγνούς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀπέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. ⁸ ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ, καὶ ἠλπίζεν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. ⁹ ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. ¹⁰ εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. ¹¹ ἐξουθενήσας δὲ αὐτὸν καὶ ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας, περιβαλὼν ἐσθῆτα λαμπράν ἀνέπεμψεν αὐτὸν τῷ Πειλάτῳ. ¹² ἐγένοντο δὲ φίλοι ὃ τε Ἡρώδης καὶ ὁ Πειλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς.

Pilate yields to the Jews.

¹³ Πειλᾶτος δὲ συναλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν ¹⁴ εἶπεν πρὸς αὐτούς· προσηνέγκατέ μοι τὸν ἄνθρωπον τούτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν εὑρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ' αὐτοῦ. ¹⁵ ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ. ¹⁶ παιδεύσας οὖν αὐτὸν ἀπολύσω. ¹⁸ ἀνέκραγον δὲ πανπληθεὶ λέγοντες· αἶρε τούτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν· ¹⁹ ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ. ²⁰ πάλιν δὲ ὁ

Πειλᾶτος προσεφώνησεν, θέλων ἀπολύσαι τὸν Ἰησοῦν.
²¹ οἱ δὲ ἐπεφώνουν λέγοντες· σταύρου σταύρου αὐτόν.
²² ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς· τί γὰρ κακὸν ἐποίησεν
οὗτος; οὐδὲν αἷτιον θανάτου εὑρον ἐν αὐτῷ· παιδεύσας
οὖν αὐτὸν ἀπολύσω. ²³ οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις
αἰτοῦμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ
αὐτῶν. ²⁴ καὶ Πειλᾶτος ἐπέκρινεν γενέσθαι τὸ αἷτημα
αὐτῶν· ²⁵ ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλη-
μένον εἰς φυλακὴν, ὃν ᾔπουντο, τὸν δὲ Ἰησοῦν παρέδωκεν
τῷ θελήματι αὐτῶν.

He is led forth to Crucifixion.

²⁶ Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα
Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυ-
ρὸν φέρειν ὅπισθεν τοῦ Ἰησοῦ. ²⁷ ἠκολούθει δὲ αὐτῷ
πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν, αἱ ἐκόπτοντο καὶ
ἐθρήνουν αὐτόν. ²⁸ στραφεῖς δὲ πρὸς αὐτάς Ἰησοῦς εἶπεν·
θυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ'
ἐαυτάς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. ²⁹ ὅτι ἰδοὺ
ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν· μακάριαι αἱ στείραι, καὶ
αἱ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἔθρεψαν.
³⁰ τότε ἄρξονται λέγειν τοῖς ὄρεσιν· πέσατε ἐφ' ἡμᾶς,
καὶ τοῖς βουνοῖς· καλύψατε ἡμᾶς· ³¹ ὅτι εἰ ἐν τῷ ὑγρῷ
ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; ³² ἤγοντο
δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι.

The Crucifixion. The Penitent Thief.

³³ Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον
Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτόν καὶ τοὺς κακοῦργους,
ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. ³⁴ ὁ δὲ Ἰησοῦς
ἔλεγεν· πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιοῦσιν.

διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους.
³⁵ καὶ εἰστήκει ὁ λαὸς θεωρῶν· ἐξεμυκτήριζον δὲ οἱ ἄρχοντες λέγοντες· ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ Χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός. ³⁶ ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, ὄξος προσφέροντες αὐτῷ ³⁷ καὶ λέγοντες· εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν. ³⁸ ἦν δὲ καὶ ἐπιγραφή ἐπ' αὐτῷ· ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος. ³⁹ Ἐξ δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτόν· οὐχὶ σὺ εἶ ὁ Χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς. ⁴⁰ ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη· οὐδὲ φοβῇ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; ⁴¹ καὶ ἡμεῖς μὲν δικαίως, ἅξια γάρ ὦν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν. ⁴² καὶ ἔλεγεν· Ἰησοῦ, μνησθητί μου ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. ⁴³ καὶ εἶπεν αὐτῷ· ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

The Death of Christ.

⁴⁴ Καὶ ἦν ἡδὴ ὥσεί ὥρα ἕκτη καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης, ⁴⁵ τοῦ ἡλίου ἐκλιπόντος· ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον. ⁴⁶ καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν· πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου. τοῦτο δὲ εἰπὼν ἐξέπνευσεν. ⁴⁷ ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γενόμενον ἐδόξασεν τὸν θεὸν λέγων· ὦντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. ⁴⁸ καὶ πάντες οἱ συνπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον. ⁴⁹ εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.

Burial of His Body.

⁵⁰ Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς ὑπάρχων, καὶ ἀνὴρ ἀγαθὸς καὶ δίκαιος, ⁵¹ οὗτος οὐκ ἦν συνκατατιθέμενος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ, ⁵² οὗτος προσελθὼν τῷ Πειλάτῳ ᾔτήσατο τὸ σῶμα τοῦ Ἰησοῦ, ⁵³ καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδεὶς οὐδέπω κείμενος. ⁵⁴ καὶ ἡμέρα ἦν παρασκευῆς, καὶ σάββατον ἐπέφωσκεν.

⁵⁵ Κατακολουθήσασαι δὲ γυναῖκες, αἵτινες ἦσαν συνελλυθυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ, ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ, ⁵⁶ ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.

CHAPTER XXIV.

Christ's Resurrection declared to the Women.

¹ Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως ἐπὶ τὸ μνήμα ἦλθον φέρουσαι ἃ ἡτοίμασαν ἀρώματα. ² εὑρον δὲ τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου, ³ εἰσελθοῦσαι δὲ οὐχ εὑρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. ⁴ καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐτοῖς ἐν ἐσθῇτι ἀστραπτούσῃ. ⁵ ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν, εἶπαν πρὸς αὐτάς· τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; ⁶ οὐκ ἔστιν ὧδε, ἀλλὰ ἡγέρθη· μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, ⁷ λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν καὶ

σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. ⁸ καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ, ⁹ καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν πάντα ταῦτα τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς. ¹⁰ ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. ¹¹ καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσεί λῆρος τὰ ῥήματα ταῦτα, καὶ ἠπίσταν αὐταῖς.

Appearance to two Disciples on the Road to Emmaus.

¹³ Καὶ ἰδὸν δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλήμ, ἥ ὄνομα Ἐμμαούς, ¹⁴ καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. ¹⁵ καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συνζητεῖν, καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς. ¹⁶ οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. ¹⁷ εἶπεν δὲ πρὸς αὐτούς· τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί. ¹⁸ ἀποκριθεὶς δὲ εἰς, ᾧ ὄνομα Κλεόπας, εἶπεν πρὸς αὐτόν· σὺ μόνος παροικεῖς Ἱερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; ¹⁹ καὶ εἶπεν αὐτοῖς· ποῖα; οἱ δὲ εἶπαν αὐτῷ· τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, ²⁰ ὅπως τε παρέδωκαν αὐτόν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. ²¹ ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ' οὗ ταῦτα ἐγένετο. ²² ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον, ²³ καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ

ὄπτασίαν ἀγγέλων ἑωρακέσαι, οἳ λέγουσιν αὐτὸν ζῆν.
²⁴ καὶ ἀπηλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. ²⁵ καὶ αὐτὸς εἶπεν πρὸς αὐτούς· ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεῦειν ἐπὶ πάσιν οἷς ἐλάλησαν οἱ προφῆται. ²⁶ οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; ²⁷ καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. ²⁸ καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο πορρωτέρω πορεύεσθαι. ²⁹ καὶ παρεβιάσαντο αὐτὸν λέγοντες· μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν καὶ κέκλικεν ἡδὴ ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μείναι σὺν αὐτοῖς. ³⁰ καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπέδίδου αὐτοῖς. ³¹ αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν, καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. ³² καὶ εἶπαν πρὸς ἀλλήλους· οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς; ³³ Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον ἡθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, ³⁴ λέγοντας ὅτι ὄντως ἠγέρθη ὁ κύριος καὶ ὤφθη Σίμωνι. ³⁵ καὶ αὐτοὶ ἐξηγούντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

Appearance of Jesus to the Disciples.

³⁶ Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν. ³⁷ πτοηθέντες δὲ καὶ ἔμβοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. ³⁸ καὶ εἶπεν αὐτοῖς· τί τεταραγμένοι ἐστέ, καὶ διατί διαλογισμοὶ ἀναβαίνουνσιν ἐν τῇ καρδίᾳ ὑμῶν; ³⁹ ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι ἐγὼ εἰμι αὐτός·

ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκας καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα. ⁴¹ ἔτι δὲ ἀπιστοῦντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐτοῖς· ἔχετε τι βρώσιμον ἐνθάδε; ⁴² οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος· ⁴³ καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.

⁴⁴ Εἶπεν δὲ πρὸς αὐτούς· οὗτοι οἱ λόγοι μου, οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὧν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ. ⁴⁵ τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς, ⁴⁶ καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, ⁴⁷ καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἅφεςιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρχάμενοι ἀπὸ Ἱερουσαλὴμ. ⁴⁸ ὑμεῖς μάρτυρες τούτων. ⁴⁹ καὶ γὰρ ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν.

The Ascension.

⁵⁰ Ἐξήγαγεν δὲ αὐτοὺς ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. ⁵¹ καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν. ⁵² καὶ αὐτοὶ ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης, ⁵³ καὶ ἦσαν διαπαντός ἐν τῷ ἱερῷ αἰνοῦντες τὸν θεόν.

NOTES

CHAPTER I.

Peculiar to St. Luke.

1 πολλοί. These would not include St. Matthew, who was himself 'an eye-witness' (v. 2); but some have thought that St. Luke made use of St. Mark's gospel in writing his own. The similarity of language which is common to the three synoptic gospels would naturally result from their being based on the direct teaching of the apostles, which had probably been reduced to an oral form.

2 ὑπηρετάι τοῦ λόγου. 1 Cor. iv. 1; Acts vi. 4.

3 καθεξῆς. Late for ἐφεξῆς.

Θεόφιλε. Acts i. 1. Nothing is known about Theophilus; he was probably, like St. Luke himself (Intr.), a Gentile convert. The epithet κράτιστε is applied to high officials (Acts xxiii. 26; xxvi. 25), but is also used as a mere title of courtesy.

5 Ἐγένετο. The classical style of St. Luke's preface now gives way to the Hebraistic diction of his authorities.

Ἡρώδου. Herod the Great.

ἐξ ἡμέρας Ἀβιά. The eighth course. 1 Chron. xxiv. 10. Each of the twenty-four courses of priests had the Temple service in turn for a week.

γυνὴ αὐτῷ (sc. ἦν). NBCDZ. T.R. ἡ γυνὴ αὐτοῦ with AC³EF.

9 ἔλαχε τοῦ θυμιάσαι. This privilege was allotted to the same man but once in a lifetime.

εἰς τὸν ναόν. The altar of incense stood in front of the veil which divided the two portions of the sanctuary. Exod. xxx. 1-6.

10 ἔξω. Only the priests might enter the sanctuary.

τῇ ὥρᾳ. Incense was offered morning and evening. Exod. xxx. 7, 8.

15 οἶνον καὶ σίκερα. Numb. vi. 2, 3.

πνεύματος ἁγίου. Ephes. v. 18.

17 καὶ αὐτός. He will turn many, 'and he himself.'

ἐπιστρέψαι. Mal. iv. 6. The words are not given literally, but their meaning is given, and they are 'Targumed,' or paraphrased.

18 κατὰ τί. 'Whereby.'

19 Γαβριήλ. *Dan.* viii. 16. Gabriel and Michael (*Rev.* xii. 7) are the only two angels mentioned by name in the Bible. (Raphael occurs in *Tobit.*)

20 ἐση σωπῶν. The use of *εἰμι* with participles is especially frequent in St. Luke. Cf. *vv.* 7, 10, 21, 22.

25 ὀνειδός. *Gen.* xxx. 23; *Isaiah* iv. 1.

26 Ναζαρέθ. A despised town. *John* i. 46.

28 T.R. after σοῦ, with most Uncials and Cursives, adds εὐλογημένη σὺ ἐν γυναιξίν. Cf. *v.* 42.

31 Ἰησοῦν. The Greek form of the name Joshua, a contraction of Jehosua, 'help of Jehovah,' or Saviour. Cf. *Isaiah* vii. 14.

32 Δαυεὶδ τοῦ πατρὸς αὐτοῦ. From this verse it has been inferred that Mary herself, as well as Joseph, was of the lineage of David. Verse 34 shows that our Lord had no mortal father.

33 εἰς τοὺς αἰῶνας. *Micah* iv. 7.

36 συγγενίς. Late for συγγενής. The actual relationship is not stated. γήρει, most MSS. γήρα, T.R.

37 οὐ πᾶν = οὐδέν. A Hebraism (as is the use of *βήμα*). Cf. *Matt.* vii. 21.

παρὰ τοῦ θεοῦ, NBDZ. T.R. τῷ θεῷ with most Uncials and Cursives. Cf. *Gen.* xviii. 14.

39 Ἰούδα. By some rendered 'Juttah,' *Josh.* xxi. 16. The hill country of *Judah* was the district south of Jerusalem and west of the Dead Sea.

43 ἵνα ἔλθῃ. The use of *ἵνα* with the subjunctive for the infinitive is common in late Greek. (In modern Greek the infinitive has disappeared.)

46 καὶ εἶπεν Μαρίας. 'An echo of the lyrical poetry of the O.T., especially of the song of Hannah.' 1 *Sam.* ii. 1-10. The song is divided into four strophes: 1, 46-48 (αὐτοῦ); 2, 48, ἰδοὺ—50; 3, 51-53; 4, 54, 55.

49 τὸ ὄνομα. *Ps.* cxi. 9.

50 τὸ ἔλεος. *Ps.* ciii. 17.

T.R. *eis* γενεὰς γενεῶν with most Uncials and Cursives.

53 πεινῶντας. *Ps.* xxxiv. 10.

54 Ἰσραήλ. *Ps.* xcvi. 3.

59 ἡμέρᾳ τῇ ὀγδόῃ. *Gen.* xvii. 12. It was customary to give names to male children on this occasion.

62 τί ἂν θέλοι. With this use of *ἂν* cf. vi. 11; ix. 46.

69 κέρας. A common symbol of power. *Ps.* cxxxii. 17. This song also consists of strophes, each of three verses.

70 ἀπ' αἰῶνος. *Acts* iii. 21.

76 ἐτοιμάσαι. *Isaiah* xl. 3.

78 σπλάγχνα. The seat of the *affections*. *Col.* iii. 12. (Cf. *AESCH.* CH. 413.)

79 ἐπιφάναι. A late form for ἐπιφῆναι.

σκιᾷ θανάτου. *Job* x. 21; *Ps.* xxiii. 4.

80 ταῖς ἐρήμοις. The wild, desolate region round the mouth of the Jordan.

CHAPTER II.

Almost entirely peculiar to St. Luke.

1 Καίσαρος Αὐγούστου. Augustus was Emperor B.C. 31–A.D. 14.

ἀπογράφεσθαι. 'Be enrolled,' R.V. (not 'taxed').

2 πρώτη. Josephus (*Ant.* xvii. 2) states that Cyrenius (or Quirinus) completed a census of the people A.D. 6 or 7. Cf. *Acts* v. 37; but there is some historical evidence that Quirinus was *twice* governor of Syria, once in B.C. 4, and once in A.D. 6, or it is suggested that he may have been one of the twenty commissioners appointed by Augustus to make a registration in all subject nations. The rendering 'earlier than the governorship of Cyrenius' (πρώτη = προτέρα, cf. *John* i. 30) is inadmissible, if only on the ground that ἡγεμονεύοντος ought in this case to have been in the aorist.

3 εἰς τὴν ἑαυτοῦ πόλιν. This was in accordance with Jewish principles. Each family was reputed to belong to the place where its ancestors were settled. *1 Sam.* xvii. 12.

5 οὔση ἐγκύψ. *Matt.* i. 19, 20.

7 πρωτότοκον. This word does not necessarily imply that Mary had other children afterwards.

ἐν φάτνῃ. Tradition has placed this in a limestone cave of the kind often used for stables.

τῷ καταλύματι. Probably a mere *êhan*, or enclosed space with open recesses and a paved floor, which could be used by travellers without payment. (The word is also used of a *guest-chamber*, ch. xxii. 11.)

8 ποιμένες. According to Jewish tradition the Messiah was to be born at Bethlehem, and revealed from Migdal Eder, 'the tower of the flock.' This tower lay close to the town, and the flocks which pastured there were destined for Temple sacrifices. (EDERSHEIM.)

τῆς νυκτός. There is evidence that these flocks lay out all the year round.

14 εὐδοκίας, N*AB*D. T.R. εὐδοκία, all other MSS. "In whom He is well pleased"; lit. "of good pleasure." R.V.

16 ἦλθαν . . . ἀνέβραν. These forms of the 2nd aor. are due to false analogy from the 1st aor.

22 κατὰ τὸν νόμον. *Lev.* xii. 4.

Ἱεροσόλυμα. Neut. plur., used also (*Matt.* ii. 3) as f. sing. The indeclinable form Ἱερουσαλήμ is also found, *v.* 25.

23 γέγραπται. *Ex.* xiii. 2. See also *Numb.* xviii. 15.

24 ἐν τῷ νόμῳ. *Lev.* xii. 8.

28 αὐτός. Emphatic. 'And he took the child *himself*' (or 'of himself,' ultro).

29 ἀπολύεις. *Present* of what is certainly impending. Cf. *Matt.* xxvi. 2.

33 ἦν θαυμάζοντες. i. 20, note. (Notice the plural.)

34 κεῖται. 'Is appointed.' Cf. *Isa.* viii. 14; *Rom.* xi. 11; *Acts* xxviii. 22.

35 ῥομφαία. Either referring to the mother's anguish at the fate of her son, or to her mental struggle before she attained to belief in Him.

36 ζήσασα. A late form.

37 ἔως, NAB. T.R. ὥς. She was 84 years old.

39 ἐπέστρεψαν. Cf. *Matt.* ii. 22, 23. The two accounts seem here entirely independent. St. Luke, though describing many incidents unmentioned by St. Matthew, omits the visit of the Magi, the flight into Egypt, and the massacre of the Innocents.

41 κατ' ἔτος. The custom of going up to Jerusalem *three* times a year (*Exod.* xxiii. 17) had fallen into disuse.

42 ἐτῶν δώδεκα. At the age of twelve a Jewish boy began the regular observance of the ceremonial law.

43 τὰς ἡμέρας. The feast lasted seven days (*Ex.* xii. 15), but it was lawful to return home on the third day.

Instead of ἐγνωσαν οἱ γονεῖς, T.R. reads ἐγνώ Ιωσήφ καὶ ἡ μήτηρ αὐτοῦ with most MSS.

44 τῇ συνοδίᾳ. The caravan travelling together for safety.

46 μετὰ ἡμέρας τρεῖς. Two days on the journey to and fro, and one in the search.

ἐπερωτῶντα. It was the custom of the Jewish schools for the scholars to ask questions of their teachers.

49 ἐν τοῖς τοῦ πατρός μου. Probably "in My Father's house." This is the only known incident belonging to our Lord's childhood or early manhood. He is described by St. Mark (ch. vi. 3) as ὁ τέκτων, "the carpenter."

CHAPTER III.

1-22 *Matt.* iii. 1-17; *Mark* i. 1-11; *John* i. 15-34.

Ἐν ἔτει δὲ πεντεκαίδεκάτῳ. A.D. 26. Tiberius was associated with Augustus in the imperial dignity some years before his death.

ἡγεμονεύοντος. Pilate was *Procurator* of Judæa, which belonged to the province of Syria.

Ἡρώδου. Herod Antipas.

Λυσανίου. Probably a descendant of Lysanias, ruler of Chalcis, under Mount Lebanon, who was put to death by Mark Antony, B.C. 36.

2 ἀρχιερέως. All Uncials and most Cursives. T.R. ἀρχιερέων. By the Mosaic Law (*Numb.* xxxv. 25) there could be only one high priest, and Annas, though deposed by the Romans, still exercised great influence; five of his sons held the office, besides his son-in-law Caiaphas. Cf. *John* xviii. 13; *Acts* iv. 6.

3 βάπτισμα. Ceremonial ablutions were common to all ancient religions, and among the Jews 'proselytes of righteousness' were baptized on admission as 'children of the covenant.'

4 γέγραπται. *Isaiah* xl. 3-5.

5 ὁδοὺς λείας. The metaphor is taken from pioneers preparing the road before the march of a king. (*vv.* 5, 6 are peculiar to Luke.)

7 γεννήματα ἐχιδνῶν. Addressed especially to the Pharisees and Sadducees. *Matt.* iii. 7; xxiii. 33.

τῆς μελλούσης ὀργῆς. *Mal.* iv. 5.

8 τὸν Ἀβραάμ. The Jews believed that Abraham sat at the gate of Gehenna to deliver all Israelites from its terrors.

9 ἡ ἀξίνη. *Isaiah* x. 33, 34.

11 δύο χιτῶνας. *Matt.* x. 10.

12 τελῶναι. The native agents (portitores) of the Roman equites who farmed the taxes and customs (publicani).

14 στρατευόμενοι. It is not known what soldiers these were, or on what service they were engaged. Perhaps they were proceeding against Aretas, whose daughter Herod had divorced.

διασείσητε; i.e. extort money by threats, or by false accusations (*συκοφαντήσητε*).

16 λῦσαι τὸν ἵμάντα. The notion of inferiority is the same in all the evangelists, though the illustration is quoted rather differently.

ἐν πνεύματι ἀγίῳ καὶ πυρὶ. This was literally fulfilled at the day of Pentecost. *Acts* ii. 3, 4.

17 τὸ δὲ ἄχυρον. Cf. xxii. 31.

19 τοῦ ἀδελφοῦ. His half-brother Philip, son of Herod the Great and Mariamne. *Matt.* xiv. 1-13.

20 ἐν φυλακῇ. At Machaerus, a frontier fortress between Peraea and Arabia. St. Luke here anticipates events so as to finish the public life of John before beginning that of our Lord.

21 προσευχομένων. St. Luke specially mentions on several occasions that our Lord engaged in prayer. (*vi.* 12; *ix.* 18, 28; *xi.* 1, &c.)

22 σὺ εἶ. St. Matthew quotes the words differently. St. Mark agrees with St. Luke.

23-38 *Matt.* i. 1-18. There is great dissimilarity in the two genealogies. St. Matthew gives the line of succession from David, and often omits generations for the sake of symmetry. (*v.* 17.) St. Luke traces the *natural* descent up to Adam. It will be noticed that neither genealogy gives the *real* descent of our Lord, but only His *legal* descent through Joseph, His putative father. We know nothing about the parents of the Virgin Mary.

τοῦ Ἰακώβ. According to St. Matthew Joseph was the son of *Jacob*. It has been suggested that Jacob was childless, and Joseph the son of his younger brother became his heir.

27 τοῦ Ζοροβάβελ. The genealogies here meet again. St. Matthew makes Shealtiel (or Salathiel) the son of Jechoniah (Jehoiachin), who was probably 'childless' (*Jer.* xxii. 30), and adopted a son of Neri.

32 τοῦ Σαλά. **Σ***B. *Σαλμών* **Σ***AD. If it is correct to give only four generations from Salmon to David, the received chronology, which reckons the time at 400 years, is at fault, as some Egyptologists now think.

CHAPTER IV.

1-13 *Matt.* iv. 1-11; *Mark* i. 12, 13.

ἐν τῇ ἐρήμῳ, **NBD.** T.R. *εἰς τὴν ἐρημον* all other MSS.

2 πειραζόμενος. According to the teaching of the New Testament our Lord in His mortal nature "was in all points tempted like as we are, but without sin." (*Heb.* iv. 15.) Had He not been liable to temptation He would have been no pattern for us. The scene of the temptation is unknown, but is supposed by some to be not far from Jerusalem and Jericho.

3 ἵνα γένηται. Cf. i. 43, note.

4 γέγραπται. *Deut.* viii. 3. T.R. at end adds *ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ.* This temptation, like the third, becomes more intelligible to us if we conceive that our Lord's divine nature and mission had been dimly revealed to Him in the temple (ch. ii. 49), but that the hour had not yet come to put them to the test. When the time appointed by God did come (*John* ii. 1-11) He showed no hesitation or misgiving. A display of power *without moral purpose* would have degraded His divine gift to the level of magic.

5 ἀναγαγὼν αὐτόν. "To an exceeding high mountain." *Matt.* St. Matthew places this temptation last.

6 ὅτι ἐμοί. Peculiar to Luke.

8 T.R. after *Ἰησοῦς* adds *ὑπάγε ὀπίσω μου, Σατανά.* Probably from *Matt.* iv. 10, and xvi. 23.

γέγραπται. *Deut.* vi. 13; x. 20.

9 ἐπὶ τὸ πτερύγιον. Probably the pinnacle from which the priest each morning watched for the earliest streak of daylight, overlooking the Kedron valley, 450 feet below. (This was a temptation to spiritual pride and presumption.)

10 γέγραπται. *Psalms* xci. 11, quoted from the LXX. (*Psalms* xc. 11), omitting *ἐν πάσαις ταῖς ὁδοῖς σου.*

12 εἰρηται. *Deut.* vi. 16.

13 ἄχρι καιροῦ. Peculiar to St. Luke.

14, 15 *Matt.* iv. 12-17; *Mark* i. 14, 15.

A whole series of events, constituting our Lord's first ministry in Judæa, as narrated by St. John, is here omitted by the synoptists.

16-30 Peculiar to St. Luke. Some, however, identify this account with the second visit to Nazareth. *Matt.* xiii. 53-58; *Mark* vi. 1-6.

ἀνέστη ἀναγνῶναι. There was no regular ministry for the synagogues, and any fit person might be asked to read and speak by the authorities. *Acts* xiii. 15.

This was probably the second lesson, the first having been taken from the Law. *Acts* xiii. 15.

17 **εὗρεν τόπον.** *Isaiah* lxi. 1, 2 (with one clause omitted, and another, ἀποστείλαι . . . ἀφέσει, inserted from lviii. 6). It is not certain whether the passage read from the prophets was fixed by rule or left to the choice of the reader. It was read in Hebrew, but after every three verses a free translation or paraphrase was given in Aramaic by the interpreter (Methurgeman) to the congregation, who since the captivity had ceased to understand Hebrew. This paraphrase was always given orally, and explains the apparent inaccuracy with which the evangelists quote from the Old Testament. (i. 17, note.)

19 **ἀποστείλαι.** See note above. The Hebrew text may have varied, or the passage may have been quoted from memory, and unprecisely. (Edersheim, however, thinks that we have here not the words that our Lord read, but the introductory text of His discourse formed by a combination of passages.)

ἐνιαυτὸν κυρίον δεκτόν. The reference is to the year of jubilee.

20 **ἐκάθισεν.** The ordinary attitude of a teacher. Ch. v. 3.

22 **καὶ ἔλεγον.** The discourse was always listened to in silence, but comments made on it outloud afterwards.

23 **θεράπευσον σεαυτόν.** As we say, "Charity begins at home." Our Lord replies from the Old Testament to show that two of the chief of the prophets did not act in accordance with this saying. The full proverb is, "Physician, heal thine own lameness." (EDERSHEIM.)

γενόμενα εἰς τὴν Καφαρναούμ. "Done (towards) on Capernaum." (WINER.) Capernaum has not been mentioned before.

25 **καὶ μῆνας ἕξ.** The time fixed by Jewish tradition. *James* v. 17. See 1 *Kings* xvii. 1; xviii. 1.

29 **τοῦ ὄρους.** The cliff rises abruptly out of the valley 40 feet below.

31-37 *Mark* i. 24-28.

πόλιν τῆς Γαλιλαίας. Explanations like this show that St. Luke did not write chiefly for Jewish converts.

33 **δαιμονίου ἀκαθάρτου.** All three evangelists are agreed (though St. Matthew does not mention this particular occasion) (1) that Jesus recognized a possession of men by demons, (2) that these acknowledged Him on various occasions as the Son of God, (3) that He cast them out by His word of power, and not by incantations, like the Jews.

33 Josephus (*Ant.* viii. 2, 5) mentions an instance where a demon was drawn out of the nostrils of a man by a ring containing a magic herb.

34 ἦλθες ἀπολέσαι ἡμᾶς. Ch. viii. 28.

35 φιμώθητι. Lit. 'be muzzled.' *Matt.* xxii. 34.

μηδὲν βλάψαν αὐτόν. 'Having done him no harm,' as might have been expected. (WINER). *Mark* ix. 26.

38-44 *Matt.* viii. 14-17; *Mark* i. 29-34.

Σίμωνος. Ch. v. 8, note.

πενθερά. Peter's wife is alluded to by St. Paul, *1 Cor.* ix. 5. The marshy ground near Capernaum made the neighbourhood notoriously unhealthy.

40 Δύνοντος τοῦ ἡλίου. When the Sabbath was over.

41 ἐξήρχοντο. Many instances of this use of a plural verb following a neuter plural are found in classical Greek (especially Xen. *Anab.* book I.).

ὅτι σὺ εἶ. *ὅτι* is regularly used to introduce Oratio Recta.

CHAPTER V.

1-11 Peculiar to St. Luke. (Cf. *Matt.* iv. 18-22; *Mark* i. 16-20.)

2 ἶδεν, ACD. *εἶδεν*, NBEF.

ἐπλυναν, NC*. A and most MSS. read ἀπέπλυναν, an uncommon use of the aorist. T.R. has ἐπλυνον with BD.

4 ἐπανάγαγε. Singular (of the steersman); χαλάσατε, plural (of the crew).

5 ἐπιστάτα. St. Luke does not use the Jewish term 'Rabbi.'

6 διεήρσσετο. Cf. the similar miracle. *John* xxi. 6.

8 ἔξελθε ἀπ' ἐμοῦ. *Ex.* xx. 19; *Isaiah* vi. 5. It has been inferred from Peter's astonishment that this miracle must have taken place before the healing of his wife's mother. (Ch. iv. 38.)

11 ἀφέντες πάντα. Ch. xviii. 28. This was not the first call of these disciples. *John* i. 35; *Mark* i. 16.

12-16 *Matt.* viii. 2-4; *Mark* i. 40-45.

λέπρας. The leprosy of the Bible differed from that of modern times; it was curable, and the most distressing symptoms are not mentioned. (*Lev.* xiii.)

13 ἤψατο αὐτοῦ. This was against the law. Leprosy, though not contagious (*2 Kings* v. 1), was ceremonially unclean (but see *Lev.* xiii. 13).

14 καθὼς προσέταξεν. *Lev.* xiv. 2; *Matt.* v. 17.

16 καὶ προσευχόμενος. Ch. iii. 21, note.

17-26 *Matt.* ix. 1-8; *Mark* ii. 1-12.

αὐτός. *He*, *i.e.* the Master. (Lat. ipse.)

νομοδιδάσκαλοι. These were teachers and legal assessors.

αὐτόν. "That *he* should heal," NB. αὐτούς, ACD, T.R.

19 ποίᾱς. Sc. ὁδοῦ.

ἀναβάντες. By an outside staircase. *Matt.* xxiv. 17.

20 ἀφέωνται. A Doric form of ἀφεῖνται. It was a Jewish maxim that 'no sick man is healed of his disease until all his sins have been forgiven.'

24 ὁ υἱὸς τοῦ ἀνθρώπου. Our Lord frequently applied to Himself this title, which was familiar to the Jews as that of the Messiah. Ch. xxii. 69, 70; *Dan.* vii. 13.

τὸ κλινίδιον σου. The 'bed' was often a mere mat spread on the ground.

27-32 *Matt.* ix. 9-13; *Mark* ii. 14-17.

Λευὲν. Levi has been universally identified with Matthew, a name he probably took on his conversion.

τελώνιον. By a decree of Cæsar the taxes of Judæa were no longer farmed, but levied by publicans, and paid directly to the government.

29 δοχὴν μεγάλην. He was evidently a man of some means.

30 αὐτῶν. "Of their party." T.R. transposes the order. οἱ γρ-αὐτῶν καὶ οἱ φαρ; *i.e.* of that place. The scribes were a body whose office was to copy and expound the law. It is not stated that this remonstrance actually took place at the feast, but it was in accordance with Jewish customs for strangers to come in uninvited, and look on.

31 οἱ ὑγιαίνοντες. Ironical (?).

33-39 *Matt.* ix. 14-17; *Mark* ii. 18-22.

οἱ δὲ εἶπαν. The accounts here differ slightly.

34 τοὺς υἱοὺς τοῦ νυμφῶνος. The groomsmen who assisted in the bringing home of the bride. *John* iii. 29.

35 τότε νηστεύσουσι. *Acts* xiii. 2, 3. Our Lord here for the first time hints publicly at His Passion.

36 σχίσας, NBD. (Om. T.R.) An important addition. The new garment is spoiled as well as the old.

τὸ καινὸν σχίσει. "He will tear the new."

37 ἀσκούς. The bottles were made of skin.

39 χρηστός, NB. T.R. χρηστότερος with AC. and most MSS. Peculiar to Luke. It was natural that the followers of John and the Pharisees should be satisfied with the system to which they were accustomed.

CHAPTER VI.

1-5 *Matt.* xii. 1-8; *Mark* ii. 23-28.

δευτεροπρώτῳ, ACDE. Om. NB. Several explanations have been offered. The first Sabbath after second day of the Passover, from which the weeks to Pentecost were reckoned. *Lev.* xxiii. 15, 16. The first Sabbath of the second month. The second first Sabbath, *i.e.* at the beginning of the *religious*, not the *civil* year. But the phrase occurs nowhere else, and the reading may have arisen from a confusion by a copyist of *δευτέρῳ* and *πρώτῳ*.

ἔτιλλον. This was lawful on ordinary days (*Deut.* xxiii. 25), but forbidden by the Talmud on the Sabbath.

ψάχοντες. A second violation of the Rabbinic Law, coming under the head of *grinding* as well as *reaping*.

3 **ὁ ἐποίησεν Δαυεὶδ**. 1 *Sam.* xxi. 1-6. The fact that *hot* bread was put on that day shows that it was a Sabbath.

4 **τῆς προθέσεως**. *Lev.* xxiv. 5-8.

6-11 *Matt.* xii. 9-14; *Mark* iii. 1-6.

7 **ἵνα εὐρωσι**. The Pharisees won the admiration of the people by their austerity and self-denial, but "they were the most intense *formalists* that the world has ever seen," and "made the word of God of no effect by their traditions."

9 **ἀγαθοποιῆσαι**. The argument is stated at greater length by St. Matthew.

10 **ἀπεκατεστάθη**. Notice double augment.

11 **πρὸς ἀλλήλους**. The Pharisees had combined with the Herodians (*Mark*) against our Lord. He had not broken the Sabbath, as the cure was effected by a word, and in any case it was admitted that a prophet who could work such wonders was above the law.

12-19 *Matt.* x. 1-4; *Mark* iii. 14-19.

14 **ὠνόμασεν Πέτρον**. *Matt.* xvi. 18.

Βαρθολομαῖον. 'Son of Talmi.' Identified with Nathaniel. *John* i. 45. (St. John never mentions the name Bartholomew, the others never use the name Nathaniel.)

15 **Ἰάκωβον**. 'James the less' (or the little, *Mark* xv. 40). Identified by some with the bishop of Jerusalem (*Acts* xv. 13), and also one of the *ἀδελφοὶ κυρίου*. *Matt.* xiii. 55.

ζηλωτὴν. 'Zealot,' or Cananæan (*Matt.*); *i.e.* a member of the nationalist party who owned no ruler but God.

16 **Ἰούδαν Ἰακώβου**. "Judas, son (or brother) of James," apparently surnamed *Λεββαῖος* (*Matt.*) or *Θαδδαῖος* (*Mark*), author of the General Epistle of Jude.

20-49 It has been much disputed whether this sermon on a level place (v. 17) is the same as the sermon on the *Mount* (*Matt.* v.-viii.) which is placed *before* the selection of the apostles, and differs widely from this in some points. On the other hand it is hard to believe that two discourses which contain so much in common can be wholly distinct. They may be compared as follows :

St. Matthew.

Ch. v. 1-12. Eight Beatitudes (The Members of The Kingdom).

Ch. v. 13-16. Responsibilities of the Members.

Ch. v. 17-48. Interpretation of the Law, the Law of Murder, Adultery, Oaths, Retaliation, Love.

Ch. vi. Almsgiving, Prayer, The Lord's Prayer, Fasting, Worldly Cares.

Ch. vii. 1-6. Judgment of others.

Ch. vii. 7-12. Perseverance in Prayer.

Ch. vii. 13, 14. The Entrance to the Kingdom.

Ch. vii. 15-23. False Prophets and True.

Ch. vii. 24-27. Wise and Foolish Hearers.

St. Luke.

Ch. vi. 20-26. Four Beatitudes and Four Woes.

Ch. vi. 27-36. The Law of Love.

Ch. vi. 37, 38. Judgment of others.

Ch. vi. 39-45. Blind Guides, Hypocrisy.

Ch. vi. 46-49. False and True Foundations.

20 οἱ πτωχοί. Matthew adds τῷ πνεύματι. In this and the succeeding verses St. Luke speaks only of *earthly* sufferings, and, if the two sermons are identical, gives a different interpretation of our Lord's meaning. Cf. *James* ii. 5.

ἡ βασιλεία τοῦ θεοῦ (τῶν οὐρανῶν, *Matt.*), "the rule of God, manifested here in Christ, and perfected in the world to come." *Matt.* vii. 21. Cf. *Dan.* ii. 44.

21 οἱ πεινῶντες. i. 53.

22 ἀφώρσωσιν. *John* ix. 22.

ὡς πονηρόν. The most astounding crimes were vulgarly attributed to the early Christians. "Per flagitia invisos." *TAC. Annal.* xv. 44. "Malefica superstitio." *SUET. Nero*, 16. Even Epictetus and Marcus Aurelius spoke of them with contempt.

23 τοῖς προφήταις. *Jer.* xx. 2 ; 2 *Chron.* xxiv. 21.

24 τὴν παράκλησιν. xvi. 25.

25 οἱ γελῶντες. *Eccles.* ii. 2.

26 τοῖς ψευδοπροφήταις. *Jer.* v. 31.

27 τοὺς ἐχθρούς. *Matt.* v. 43. The teaching of the Rabbis was based on *Deut.* vii. 2 and similar passages rather than on *Prov.* xxv. 21. They considered all foreigners enemies, but our Lord here denounces private as well as public enmity.

28 τῶν ἐπηρεαζόντων. *xxiii.* 34; *Acts* vii. 60.

29 παρέχε καὶ τὴν ἄλλην. Our Lord's own example (*John* xviii. 22, 23) shows that these words are not to be taken literally. Cf. also *Acts* xxiii. 3. "Il y a des coups, plus durs et plus instantans que des soufflets, que le chrétien peut être dans le cas de supporter et de pardonner." (Reuss.)

τὸ ἱμάτιον. *Matt.* v. 40.

31 καὶ ὑμεῖς. *Matt.* vii. 12. Rabbi Hillel replied to a man who asked him to teach him the whole law while he stood on one foot, "That which is odious to thyself do it not to thy neighbour; for this is the whole law."

32 οἱ ἁμαρτωλοί. . . οἱ τελῶναι. *Matt.*

ποία ὑμῖν χάρις ἐστίν. Cf. *Pliny's Letters*, ix. 30.

35 μηδένα. *κ*, "Despairing of no man." T.R., *μηδέν*, with ABD, "Never despairing."

38 εἰς τὸν κόλπον. *Jer.* xxxii. 18; *Ruth* iii. 15. The loose folds of the dress served as a pocket.

ὃ γὰρ μέτρον. *Mark* iv. 24.

39 τυφλὸς τυφλόν. *Matt.* xv. 14 (of the Pharisees): If this 'parable' refers to what precedes, the connection may be, 'Judge not, for what is a blind man's judgment worth?'

40 ὡς ὁ διδάσκαλος. 'Only as his master'; i.e. equally blind. *Matt.* x. 24 (in another context).

41 τὸ κάρφος. A Jewish saying, but differently applied, "If one say to another, Cast out the mote out of thine eye, he will be ready to answer, Cast out the beam out of thine own eye."

42 ἄφες ἐκβάλω. 'Let me cast out.' Deliberative.

οὐ βλέπων. The only place where Luke uses *οὐ* with a participle.

44 ἐξ ἁκανθῶν. Speaking to unlearned men our Lord often used homely and even humorous illustrations. Cf. xi. 33, The 'fruit' is the effect produced by a man's teaching.

45 τοῦ ἀγαθὸν θησαυροῦ. *Matt.* xii. 35.

48 πλημμύρης for πλημμύρας.

47 διὰ τὸ καλῶς, *κ*¹. T.R. τεθεμελιωτο γὰρ ἐπὶ τὴν πέτραν. ACD and most MSS. (Cf. *Matt.* vii. 25.)

CHAPTER VII.

1-10 *Matt.* viii. 5-13.

2 **ἐντιμος**. Instances of affectionate care of slaves were not uncommon among the Romans. Pliny, *Letters* v. 19.

3 **πρεσβυτέρους**. Some of the governing body of the synagogue (*v.* 5.) St. Matthew's account differs in its details.

4 **παρέξη**, **ΝΑΒCD**. T.R. *παρέξει*.

5 **τὸ ἔθνος ἡμῶν**. He was captain of the troop of Herod Antipas in Capernaum, which was chiefly recruited from Samaritans and Gentiles of Cæsarea.

αὐτός. He was therefore a man of wealth.

8 The centurion argues that the evil spirits which cause disease would be obedient to our Lord's mere command, or, more precisely, "He believes in the power of Jesus to heal in the same manner as he knows his own commands (though a subordinate officer) would be implicitly obeyed."

11-17. Peculiar to Luke.

ἐν τῇ ἐξῆς (sc. *ἡμέρᾳ*) **ΝCD**. *ἐν τῷ ἐξῆς* (sc. *χρόνῳ*) **AB**.

Ναὶν. Twenty-five miles south of Capernaum.

12 **τῇ πύλῃ**. All burials were extramural (except in the case of kings).

14 **ἤψατο τῆς σοροῦ**. Another violation of the law. Cf. *v.* 13, note. The 'bier' was probably an open frame.

15 **ἔδωκεν αὐτόν**. 1 *Kings* xvii. 23; 2 *Kings* iv. 36.

17 **τῇ Ἰουδαίᾳ**. *i.e.* as far as Judæa. (Nain was in Galilee).

18-35 *Matt.* xi. 1-19.

19 **ἄλλον προσδοκῶμεν**. Had calamity (*iii.* 20) made John's faith waver, or did he hold the ordinary Jewish view of the mission of the Messiah, and find occasion for stumbling (*v.* 23) in his humility and self-effacement? Other suggestions are that he wished to strengthen his disciples' faith, or to rouse our Lord to decisive action?

22 **τυφλοὶ ἀναβλέπουσι**. Cf. *Isaiah* xxxv. 5; lxi. 1. Our Lord here refers to the true character of the Messiah.

25 **ἐν μαλακοῖς ἱματίοις**. *Matt.* iii. 4.

27 **γέγραπται**. *Mal.* iii. 1.

28 **ὁ δὲ μικρότερος**. 'He that is less than all the rest,' (Winer.) 'He that is but little,' R.V. A third explanation is 'he that is inferior to John in gifts and power, but is in the kingdom.' John was the forerunner of 'the kingdom,' but had not entered it.

29, 30. It is doubtful whether these verses are a continuation of our Lord's discourse, or a parenthetical insertion of the evangelist.

31 T.R. prefixes *εἶπε δὲ ὁ κύριος* at the beginning of this verse, perhaps from a lectionary (cf. Gospels for second, third, and fourth Sundays after Easter). Om. **ΝΑΒD**.

32 ἡγάσαμεν. Jewish children, like our own, apparently imitated weddings and funerals in their games.

35 ἐδικαιώθη. The aorist expresses a general truth (gnomic), that Divine wisdom is justified by those who follow it.

36-50. Peculiar to Luke. A similar incident at a later period of our Lord's life is mentioned in *Matt.* xxvi. 6; *Mark* xiv. 3; *John* xii. 2, but the two accounts are entirely different.

κατεκλίθη. The guests reclined with their heads towards the table and their naked feet turned away from it. A Pharisee might naturally invite a distinguished Teacher to his house without being in any way a believer.

37 καὶ ἰδοὺ γυνή. v. 30, note.

ἐν τῇ πόλει. The name of the city is not mentioned. (T.R. ἐν τῇ πόλει before ἥτις ἦν.) The amended reading may be rendered, "Which was a sinner in the city," or "Which was in the city, a sinner." R.V.

39 ποταπὴ ἡ γυνή. The Rabbis walked with their faces to the ground, lest they should see a woman, and the presence of a woman, who was a sinner, and unveiled, in his house was a shock to the Pharisee. Cf. *Isaiah* lxxv. 5.

40 Σίμων. The name of the host here was the same as in *Matt.* xxvi. 6; but Simon was one of the commonest of Jewish names.

44 ὕδωρ . . . οὐκ ἔδωκας. *Gen.* xviii. 4; *Judges* xix. 21.

45 φῶλημα. 2 *Sam.* xv. 5; xxii. 47.

47 ὅτι ἡγάπησεν πολὺ. "Which is certain, since she has manifested love in an exalted degree." (Meyer.) 1 *John* iv. 19.

CHAPTER VIII.

1-3. Peculiar to Luke.

ἐν τῷ καθέξῃς. vii. 11, note.

2 δαιμόνια ἐπτά. Cf. v. 30.

3 Ἡρώδου. Herod Antipas.

4-15 *Matt.* xiii. 1-23; *Mark* iv. 1-20.

διὰ παραβολῆς. "The parable is constructed to set forth a truth spiritual and heavenly; the fable is essentially of the earth, and never has a higher aim than to inculcate maxims of prudential morality." (Trench.) Cf. *Judges* ix. 8-15; 2 *Kings* xiv. 9. Jewish teachers constantly used parables.

5 ὁ μὲν. The old demonstrative use of ὁ reappears in late Greek, especially in oppositions. Cf. also Demosth. 248. 19.

παρὰ τὴν ὁδόν. The details of the parable are taken from the unenclosed hill country of Galilee, with its limestone rock, barely coated by a thin covering of soil, with patches of thorns, and pathways running across.

5 καὶ κατεπατήθη. St. Luke narrates this parable with several slight additions and variations.

7 συνφύεσαι. Peculiar to Luke.

10 τὰ μυστήρια. I Cor. iv. 1.

11 ὁ λόγος τοῦ θεοῦ. "The word of the kingdom." *Matt.*

12 οἱ ἀκούσαντες. St. Matthew adds, "And understandeth it not."

14 πορευόμενοι. "As they go on their way." R.V.

16-18 *Mark* iv. 21-25.

σκεύει. *Matt.* v. 15.

17 οὐ μὴ γνωσθῇ. *Matt.* x. 26. This is the only place in the N.T. where the formula οὐδεὶς ἐστὶν ὃς is followed by a subjunctive. (Winer.)

18 ὃς ἂν γὰρ ἔχη. Ch. xix. 26.

19-21 *Matt.* xii. 46-50; *Mark* iii. 31-35 (in both places *before* the parable above).

οἱ ἀδελφοὶ αὐτοῦ. Three opinions have been held about these; viz. (1) That they were our Lord's *own brothers*, being the sons of Joseph and Mary, and that our Lord was not the sole son of Mary (2) That they were sons of Joseph by a former wife, and therefore *half-brothers* of our Lord; (3) That they were sons of Clopas or Alphaeus, Joseph's brother, and of Mary, sister of the Virgin, and therefore doubly His *cousins*. The first opinion contradicts a decision of the sixth General Council; and of the other two the latter is the more probable. The names are given in *Matt.* xiii. 55.

22-25 *Matt.* viii. 23-27; *Mark* iv. 35-41.

διέλθωμεν. The reason is given in *Matt.* viii. 18.

23 ἀφύπνωσεν. The classical form is καθύπνωσεν.

λαῖλαψ. Sudden gusts of wind are common in all lakes surrounded by mountains. The Lake of Galilee lies 600 feet below the level of the Mediterranean.

25 ποῦ ἢ πῶς τις ὑμῶν. The words are quoted differently. The evangelists seem to have attached little importance to the minute verbal accuracy which distinguished the Rabbis.

26-39 *Matt.* viii. 28-34; *Mark* v. 1-20.

τῶν Γεργεσηνῶν. The MSS. vary between Γεργεσηνῶν, Γερασηνῶν, and Γαδαρηνῶν.

27 ἀνὴρ τις. δύο δαιμονιζόμενοι. (*Matt.*)

28 μὴ με βασανίσῃς. iv. 34.

30 δαιμόνια πολλά. v. 2.

31 τὴν ἄβυσσον. *Rev.* ix. 1; xx. 3.

32 ἀγέλη χοίρων. The Jews were forbidden to keep swine, but the population here was mixed, and they may have belonged to heathen owners.

33 ἐξελθόντα. The absence of convulsions (ix. 42) is noticeable, perhaps owing to the manner in which the cure was effected.

37 ἀπελθεῖν. The probable motive of this request was fear of a further destruction of their property.

40-56 *Matt.* ix. 18-26; *Mark* v. 22-43.

41 ἦλθεν ἀνὴρ. In St. Matthew's account Jesus is summoned after the feast in Levi's house at Capernaum.

42 ἀπέθνησκεν. ἄρτι ἐτελεύτησεν, Matthew (but his account is very brief, and omits many details).

43 θεραπευθῆναι. "But rather grew worse." *Mark*.

44 τοῦ κρασπέδου. At each corner of the *tallith* or mantle there was a tassel, which had a sacred character. *Num.* xv. 38.

47 τρέμονσα. Her touch was a defilement. *Lev.* xv. 19.

49 σκύλλε. vii. 6.

51 εἰ μὴ Πέτρον. The same three disciples were present on two other occasions. ix. 28; *Matt.* xxvi. 37.

52 ἐκόπτοντο αὐτήν. "They beat *their* breasts in token of grief for *her*." "Even the poorest of the Israelites, his wife being dead, will afford her not less than two pipes and one woman to make lamentation." (Lightfoot).

καθεύδει. *John* xi. 11.

54 ἡ παῖς. Nominative used in vocative sense. St. Mark gives the words (ταλίθα κούμ) in the Aramaic, or rather Hebrew-Aramaic, dialect, in which our Lord probably generally spoke.

55 δοθῆναι φαγεῖν. Peculiar to Luke.

CHAPTER IX.

1-6 *Matt.* x. 5-15; *Mark* vi. 7-13.

3 μήτε ῥάβδον. εἰ μὴ ῥαβδόν. *Mark*. (Cf. *Luke* xxii. 35-38.)

ἀνὰ δύο. Distributive x. 1. Cf. also iii. 11.

ἔχειν. Infin. dependent on εἶπεν. (In the parallel passage, *Mark* vi. 8, 9, there is a change of construction of a different kind.)

5 τὸν κονιορτόν. *Acts* xiii. 51; xviii. 6. The practice was common among the Pharisees on returning from a heathen country.

7-9 *Matt.* xiv. 1, 2; *Mark* vi. 14-16.

Ἡρώδης. Herod Antipas.

8 Ἡλείας. *Mal.* iv. 5; *John* i. 21.

9 ἐξήτει ἰδεῖν. xxiii. 8. Herod had put John to death unwillingly. *Mark* vi. 20.

10-17 *Matt.* xiv. 13-21; *Mark* vi. 30-44; *John* vi. 5-14.

ὑπεχώρησεν. St. Luke omits to state that our Lord went and returned *by sea*.

πόλιν καλουμένην. NCAB. T.R. τόπον ἔρημον πόλεως καλουμένης. The scene of this miracle is differently located according to the reading adopted here and John vi. 23. Either it took place near Bethsaida Julias, and they crossed afterwards to the other Bethsaida (near which there was no "desert place"), or it took place near Tiberias, and they crossed afterwards to Bethsaida Julias.

12 ἤρξατο κλίνειν. ὀψίας γενομένης. *Matt.* The Jews reckoned two evenings, the first beginning when the sun declined, and lasting till about the ninth hour, or 3 p.m. *Jos. Ant.* xvi. 6. 2.

13 ἰχθύες δύο. A kind of sardine was caught in the lake, and made into a pickle or savoury, to eat with bread (ὀψάριον, *John*).

εἰ . . . ἀγοράσωμεν. εἰ with subjunctive, though very rare in Attic prose, is of frequent use in later Greek. (Winer explains the passage, "Unless perhaps we must buy.")

14 ἄνδρες πεντακισχίλιοι. "Besides women and children." *Matt.* Additional details are given in the other accounts.

(The Feeding of the Four Thousand (*Matt.* xv. 32-39; *Mark* viii. 1-9) is omitted by St. Luke, who frequently only mentions one of two similar incidents.)

18-27 *Matt.* xvi. 13-28; *Mark* viii. 27; ix. 1.

ἐπηρώτησεν. A whole series of events is here omitted. See summary, p. xiii. This occurred on the road to Cæsarea Philippi.

20 τὸν Χριστόν. Our Lord's reply and His subsequent rebuke of Peter are omitted here.

22 τὸν υἱὸν τοῦ ἀνθρώπου. v. 24, note.

23 ἀράτω τὸν σταυρόν. Not a Jewish proverb, but our Lord's hearers were familiar with the Roman practice of making a criminal carry his cross.

24 τὴν ψυχὴν αὐτοῦ. xvii. 33.

26 ἐπαισχυνθήσεται. xii. 9.

27 οὐ μὴ γεύσωνται. A 'hard saying,' which is explained by some as referring to the destruction of Jerusalem by Titus, which occurred A.D. 70; by others to the transfiguration. Cf. *John* xxi. 22, 23. :

τὴν βασιλείαν τοῦ θεοῦ. Here again our Lord's words are reported differently. viii. 25, note.

28-36 *Matt.* xvii. 1-8; *Mark* ix. 2-8.

ὥσει ἡμέραι ὀκτώ. "After six days." *Matt.*, *Mark*.

Πέτρον. viii. 51, note.

εἰς τὸ ὄρος. Probably one of the spurs of Mount Hermon.

προσεύξασθαι. iii. 21, note.

29 **ἑξαστράπτων.** St. Matthew compares this whiteness to the *light*, St. Mark to *snow*.

30 Moses is supposed to have represented the law, and Elias the prophets.

33 **σκηνάς.** 'Booths' made of boughs, as at the feast of tabernacles.

35 **φωνή.** Cf. iii. 22. *John* xii. 28.

36 **ἐσέγησαν.** They fell on their faces with fear till Jesus touched them.

ἑώρακαν for **ἐωράκασιν**.

37-43 *Matt.* xvii. 14-20; *Mark* ix. 14-29. (St. Mark's account is the fullest.)

38 **ἐπιβλεψαι,** ABC. T.R. **ἐπιβλεψον.** ND.

39 **κράζει καὶ σπαράσσει.** Notice change of subject.

42 **ἔρρηξεν αὐτόν.** viii. 33, note.

43-45 *Matt.* xvii. 22, 23; *Mark* ix. 30-32. They were now returning into Galilee.

46-50 *Matt.* xviii. 1-9; *Mark* ix. 33-40.

διαλογισμός. The dispute had taken place on the road to Capernaum. (*Mark.*) Jealousy seems to have been roused by the preference shown to Peter (*Matt.* xvi. 18), and afterwards to the three. Similar disputes arose on other occasions, after our Lord had announced that the end was at hand. Cf. xxii. 22-24. *Matt.* xx. 24.

49 **ἐπὶ τῷ ὀνόματί σου.** It has been suggested that the use of these words in the preceding verse reminded John of this incident.

50 **ὅς γὰρ οὐκ ἔστιν.** Cf. xi. 23.

The long section (ix. 51-xviii. 31) is peculiar to Luke, and describes events and discourses belonging to our Lord's ministry in Judæa and Peræa. (Summary, p. xiii.) St. Luke here abandons the lines followed by St. Matthew and St. Mark, and approaches more nearly to that of St. John. Many parallel passages are, however, to be found in the other synoptists.

51 **ἐστήρισεν*** for **ἐστήριζεν.**

τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. This journey was either to the Feast of Tabernacles, or according to the view taken in the Summary, p. xiv., a visit to Jerusalem for the Feast of Dedication, Dec., A.D. 29.

53 **οὐκ ἐδέξαντο αὐτόν.** "The Jews had no dealings with the Samaritans"—who were a heathen race of Cuthaeans, introduced into the country by Esarhaddon during the captivity (2 *Kings* xvii 24), mixed with apostate Jews—but travellers were allowed as a rule to pass through their territory. *John* iv. 8. It has been suggested that they were specially jealous of a Jew going to the Feast of Dedication, which cast a slur on their own temple on Mount Gerizim. (*John* iv. 20.)

54 T.R. inserts, after αὐτούς, ὡς καὶ Ἑλίας ἐποίησεν. Cf. 2 Kings i. 10. Om. NB. These two disciples were surnamed "Sons of Thunder." *Mark* iii. 17.

55 T.R. adds καὶ εἶπεν οὐκ οἴδατε οὐοὺ πνεύματος ἐστε ὑμεῖς; with DF, several more Uncials and most Cursives. Om. NABC, most Uncials and many Cursives. Also ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι, with F., six more Uncials and most Cursives. Om. NABCD, most Uncials and many Cursives.

56 εἰς ἑτέραν κώμην. It is not clear whether this was a Samaritan or a Jewish village.

58-60 St. Matthew (viii. 19-22) places these incidents before our Lord crossed the lake to the country of the Gadarenes.

60 τοὺς νέκρους. *John* xi. 25, 26.

61 ἀποτάξασθαι. "To bid farewell," a late meaning. Cf. 1 Kings xix. 20.

62 ἐπ' ἄροτρον. A similar precept occurs. *Hesiod* Opp. 443. Cf. xiv. 33.

CHAPTER X.

1 καὶ ἑτέρους. In addition to the twelve. ix. 1, 2. (The messengers mentioned (ix. 52) were only sent on a temporary mission.)

ἑβδομήκοντα. Ins. δύο BD and three other MSS.; i.e. as if to make $12 \times 6 = 72$.

2 θερисμός. *Matt.* ix. 37.

3 ὡς ἄρνας. *Matt.* x. 16.

4 μηδένα ἀσπάζεσθε. Their mission was too pressing to allow of loitering.

6 υἱὸς ἐλρήνης. A Hebrew phrase. Cf. *Eph.* ii. 3.

ἐπαναπαύσεται. NB. A colloquial form of the 2nd fut. pass. of ἐπαυαύω.

7 ἔσθοντες καὶ πίνοντες. Cf. 1 *Cor.* x. 27.

11 τὸν κονιορτόν. ix. 5, note. The *twelve* were instructed to go only to "the lost sheep of the house of Israel." This mission extended to the whole district which our Lord was about to traverse.

13 Χοραεῖν . . . Βηθσαϊδά. *Matt.* xi. 20-24. No mention has been made of these "mighty works."

15 μὴ . . . ὑψωθῆσθαι, NB¹D. T.R. ἡ . . . ὑψωθείσα. AC. The actual position of Capernaum is unknown, but the most probable sites are high. iv. 31.

17 ἐν τῷ ὀνόματί σου. ix. 49. St. Luke passes by anticipation to the return of the seventy. Cf. iii. 19, 20.

18 ὡς ἀστραπήν. *Isaiah* xiv. 12.

19 ὄφρων καὶ σκορπίων. *Acts* xxviii. 3-5.

21 νηπίοις. These words occur in a different context. *Matt.* xi. 25.
καὶ ὁ πατήρ. viii. 54.

23, 24. These words occur in *Matt.* xiii. 16, 17, after the parable of the sower.

25 Καὶ ἰδοὺ. This incident and the following parable are introduced without any note of time and place, but the local colouring seems to point to Judæa, or its neighbourhood.

τί ποιήσας. The same question was asked on two other occasions: xviii. 18. *Mark* xii. 28.

27 ἀγαπήσεις. *Deut.* vi. 5; *Lev.* xix. 18. The first precept was written out and worn as a frontlet (*Deut.* vi. 8), and its repetition formed part of the daily prayers. For the second cf. vi. 31, note.

29 τίς ἐστὶν μου πλησίον. "There is a foundation of truth in the ancient heathen charge against the Jews of *odium humani generis*." (Edersheim.)

30 λησταῖς περιέπεσεν. The desert road from Jerusalem to Jericho was so notoriously insecure that it was called the Bloody Way.

After ἡμιθανή T.R. ins. *τυγχάνοντα* with the majority of MSS. Om. NBD.

31 ἱερεῖς τις. Jericho was a priestly city, and many priests travelled that way.

ἀντιπαρήλθεν. Besides the trouble and possible danger involved, there was the fear of pollution from the blood of the wounded man.

34 ἔλαιον. *Mark* vi. 13; *Isaiah* i. 6.

πανδοκίον. *πανδοχεῖον*, T.R. with most MSS. An inn in our sense of the word, where there was a *host*, and not a caravansari. ii. 7.

35 δύο δηνάρια. Two days' wages. *Matt.* xx. 2.

38 κώμην τινά. Bethany. *John* xi. 1. (Lazarus is not here mentioned, and it has been thought by some that he, as well as our Lord's disciples, were absent at Jerusalem at the Feast of *Tabernacles*. A different view of the time is taken in the Summary, p. xiv.)

42 ἐνὸς δέ. NB read ὀλίγων δέ ἐστὶν χρεῖα ἢ ἐνός, as if our Lord was referring to the number of dishes required for the meal!

CHAPTER XI.

1 καθὼς καὶ Ἰωάννης. It seems likely that this request was suggested by their traversing the district in which John the Baptist preached. *John* x. 40.

2 λέγετε. A fuller version of 'the Lord's Prayer' is given under different circumstances. *Matt.* vi. 9-13. Its substance, except the clause, "As we forgive them that trespass against us," is found in the nineteen prayers of the Jewish Liturgy.

2 **πάτερ.** T.R. adds *ἡμῶν ὁ ἐν τοῖς οὐρανοῖς* with ACD and nearly all known MSS.

ἐλθάτω. A late form for *ἐλθέτω*.

T.R. at end adds, *γενηθήτω τὸ θέλημα σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς* with \aleph ACD and all other known MSS. except very few.

4 T.R. at end adds *ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ*, with ACD and nearly all other known MSS.

ἀφίκομεν, \aleph^c ABCD for *ἀφίμεν* (as if from *ἀφίω*).

7 **εἰς τὴν κοίτην εἰσίν.** A *pregnant* use of the preposition.

8 **διὰ γε τὴν ἀναίδειαν.** Here as in xviii. 1-8, and in the parable of the Unjust Steward, xvi. 1, our Lord makes use of a wordly or unworthy motive to teach a higher lesson. Men "ought always to pray and not to faint."

9-13 *Matt.* vii. 7-11. St. Matthew places these words in the Sermon on the Mount.

11 **τίνα δε . . . μὴ ἐπιδώσει.** A combination of two questions. Cf. v. 5.

14-26 *Matt.* xii. 22-45; *Mark* iii. 22-30.

κωφόν. St. Matthew, who records a similar miracle, places it apparently at Capernaum, and says the dumb man was also *blind*.

15 **ἐν Βεελζεβοῦλ.** This was an old charge. *Matt.* ix. 34.

16 **σημεῖον ἐξήτουν.** Cf. *Mark* viii. 11.

17 **οἶκος ἐπὶ οἶκον.** Several renderings are given—(1) a house divided against a house, (2) house falleth upon house, (3) house after house (as happens when a town is stormed).

20 **ἐν δακτύλῳ θεοῦ.** *ἐν πνεύματι θεοῦ*, *Matt.* Cf. *Exod.* viii. 19.

21 **ὁ ἰσχυρός.** *Isaiah* xlix. 24, 25.

23 **ὁ μὴ ὦν.** ix. 50.

σκορπίζει. An Ionic verb, used by late writers for *σκεδάννυμι*.

24 **δι' ἀνύδρων τόπων.** The desert was looked upon as the natural abode of evil spirits.

25 **σεσαρωμένον.** This is applied by some to the Jewish nation, which had cast out the demon of idolatry and adorned itself with the self-righteousness of Pharisaism, the seven other spirits being pride, unbelief, and the like—but the peril of relapse after conversion is a matter of every-day experience.

27, 28. This incident is peculiar to Luke, and takes the place of *Matt.* xii. 46-50; *Mark* iii. 31-33.

μενοῦν. In classical Greek *μὲν οὖν* never begins a sentence.

29 **σημεῖον ζητεῖ.** v. 16.

Ἰωνᾶ. T.R. adds *τοῦ προφήτου* with AC. and most MSS. Om. \aleph BC.

31 βασίλισσα νότου. 1 *Kings* x. 1-13. (Sheba was a district of Arabia Felix, and the Queen's name was Balkis.)

33 λύχνον ἄψας. This illustration was often used by our Lord. Ch. viii. 16; *Matt.* v. 15.

κρυπτήν. "A cellar," R.V. ' (Also accented κρύπτην.)

37-54 *Matt.* xxiii. 1-36. (The denunciation of the scribes and Pharisees in St. Matthew's account occurred in the temple at Jerusalem.)

37 ὅπως ἀριστήσῃ. Take the morning meal. xiv. 12.

ἀνέπεσεν. At the morning meal they generally *sat* instead of *reclining*.

38 ἐβαπτίσθη. This was not a question of personal cleanliness, but of ceremonial purification. *Mark* vii. 2-5.

39 τὸ δὲ ἔσωθεν ὑμῶν. The parable and its interpretation are intermixed all through.

41 τὰ ἐνόντα. "Those things which are within, *or* ye can." R.V. The meaning is much disputed. Other explanations are, 'As regards your soul give alms,' *or* 'Give in alms the things that are therein, and behold all things are clean in your opinion.'

42 ἀποδεκατοῦτε. Three points which distinguished a Pharisee were ceremonial purification (*v.* 38), minute care in giving tithes, and avoidance of those who were not equally scrupulous.

43 τὴν πρωτοκαθεδρίαν. The seats in the highest part of the synagogue in front of the ark, and facing the people.

ἀσπασμούς. *Matt.* xxiii. 7, 8.

44 T.R. after ὑμῶν inserts γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί with A and most MSS. Om. NBC.

τὰ μνημεῖα τὰ ἄδηλα. τάφοις κεκονιμένοις. (*Matt.*) In allusion to the custom of whitewashing sepulchres once a year, that no one might be defiled by passing over them unawares.

45 καὶ ἡμᾶς. The lawyers (or scribes) were more cultured than the Pharisees, and often ridiculed their scrupulous pedantry.

46 φορτία δυσβάστακτα. *Isaiah* x. 1.

οὐ προσψάετε. This charge is directed also against the Pharisees (*Matt.*), and it has been suggested that our Lord meant they would do nothing to *alleviate* these burdens. (Edersheim.)

48 μαρτυρές ἐστε (μαρτυρεῖτε, T.R.) As guardians of tradition they preserved the tradition of guilt.

T.R. adds at end αὐτῶν τὰ μνημεῖα with AC.

49 ἡ σοφία τοῦ θεοῦ = ἐγώ. (Alford.) No such passage occurs in the O.T.

51 Ζαχαρίου. 2 *Chron.* xxiv. 18-22.

52 τὴν κλεῖδα. A symbolic 'key of knowledge' was given to the scribes on admission to their order.

CHAPTER XII.

1-12. This discourse consists for the most part of sayings uttered also upon other occasions. (Cf. especially *Matt.* x. 26-33, part of our Lord's charge to the newly-appointed disciples.)

προσέχετε ἀπό. *Matt.* xvi. 6. The construction is not classical.

2 συγκεκαλυμμένον. viii. 17.

3 ὅσα εἶπατε. St. Matthew gives this as a command. x. 27.

ἐπὶ τῶν δωματίων. The coming-in of the Sabbath was proclaimed from the top of a high house.

5 εἰς τὴν γέενναν. The valley of Himmon, south-east of Jerusalem, used for burning offal and the corpses of criminals, became in later times the image of the place of everlasting punishment.

6 πέντε στρουθία. These were sold in the markets on skewers.

8 τῶν ἀγγέλων. ἐμπροσθεν τοῦ πατρὸς μου. *Matt.*

10 οὐκ ἀφεθήσεται. *Matt.* xii. 31; *Mark* iii. 29. In connection with the charge of casting out devils by Beelzebub. (It is omitted in the parallel passage, *Luke* xi. 15.)

11 ἐπὶ τὰς συναγωγὰς. *Acts* xxii. 19. There were three magistrates attached to every synagogue.

καὶ τὰς ἀρχάς. *Acts* xxv. 14.

μὴ μεριμνήσητε. xxi. 14, 15. Cf. *Ex.* iv. 12.

13-21. Peculiar to Luke.

τὴν κληρονομίαν. This was strictly settled by Jewish law. *Deut.* xxi. 15-18.

14 κριτὴν ἢ μεριστήν. *Ex.* ii. 14.

15. This verse has caused some difficulty, but the meaning, 'Life does not consist in riches,' is plain. Cf. *Hor.* c. ii. 16. 13.

18 καθελῶ. A late form.

19 τῇ ψυχῇ. *Hor.* c. iii. 17. 14.

20 ταύτῃ τῇ νυκτί. *Ps.* xlix. 10, 11. A resemblance has been traced in this parable to the story of Nabal. 1 *Sam.* xxv.

21 καὶ μὴ εἰς θεόν. *vv.* 33, 34.

22-31 *Matt.* vi. 25-34. (Sermon on the Mount.)

24 τοὺς κόρακας. "The birds of the heaven." *Matt.*

διαφέρετε. *v.* 7.

25 τὴν ἡλικίαν. Either 'stature' (xix. 3) or 'age.' *John* ix. 21.

26. Peculiar to Luke.

28 εἰς κλῖβανον. Owing to the scarcity of fuel, dry grass (containing weeds and wild flowers) was used for heating ovens. These were made of brick, and heated from inside. Cf. *Herod.* ii. 92.

29 μὴ μετεωρίζεσθε. "Be not of doubtful mind." (Edersheim renders, 'Neither be ye uplifted,' *i.e.* aim at great things; and compares *Jer.* xlv. 5.)

30 ὁ πατὴρ οἶδεν. "He who creates the day, creates the food for it." (Talmud.) Cf. *Hor.* c. iii. 29, 42.

32 τὸ μικρὸν ποιμνιον. *John* x. 1-18.

33 Πωλήσατε. *Matt.* xix. 21; *Acts* iv. 34-37.

35 οἱ λύχνοι. *Matt.* xxv. 1-13.

36 ἀναλύσῃ. 'Return.' An unclassical meaning.

37 διακονήσῃ αὐτοῖς. *John* xiii. 4. A reference to the Roman Saturnalia has been traced here.

39 εἰ ᾔδει. *Matt.* xxiv. 43.

41 πρὸς ἡμᾶς. It has been suggested that Peter meant 'would not the apostles come *with* their Lord from the feast rather than wait for His return'?

42-46 *Matt.* xxiv. 45-51.

τὸ σιτομέτριον. It was the duty of the steward to give the daily allowance to the slaves.

46 τῶν ἀπίστων. τῶν ὑποκριτῶν. *Matt.*

47, 48. Peculiar to Luke.

ὁ δὲ μὴ γνοῖς, ποιήσας δέ. Our Lord often in His teaching recognises 'hard facts' without explaining them. viii. 18.

49 Πῦρ ἦλθον. iii. 16.

τί θέλω εἰ. "What will I if." A.V., R.V. Others render, "*How* I wish *that*," or the punctuation may be altered. τί θέλω; εἰ ἀνῆλθῃ, "What will I? Would that it . . ."

50 βάπτισμα ἔχω. *Mark* x. 38.

51-53 *Matt.* x. 34-39.

διαμερισμόν. μάχαιραν. *Matt.*

53 πατὴρ ἐπὶ υἱῷ. *Mic.* vii. 6.

54-56 *Matt.* xvi. 2, 3 (in a different context).

καύσων. The Sirocco from the desert.

58, 59 *Matt.* v. 25, 26 (Sermon on the Mount).

δὸς ἐργασίαν. Operam da.

ὁ πράκτωρ. The collector or bailiff (exactor).

CHAPTER XIII.

1 τῶν Γαλιλαίων. This incident is not elsewhere mentioned, but disturbances during the feasts at Jerusalem were frequent.

2 ἁμαρτωλοί. *John* ix. 2.

7 ἰδοὺ τρία ἔτη. A reference to the three years of our Lord's ministry (?).

9 εἰς τὸ μέλλον. An aposiopesis. Cf. xix. 42 ; xxii. 42.

13 ἀνορθώθη, ABD. T.R. ἀνωρθώθη, N.

14 τῷ σαββάτῳ. vi. 7.

15 οὐ λύει. This was *not* contrary to the Rabbinic law, nor an evasion of it, as the instance quoted. xiv. 5.

16 ὁ σατανᾶς. Acts x. 38.

17 κατασχύνοντο πάντες. Cf. vi. 11. The influence of the Pharisees was weaker here.

18-21 Matt. xiii. 31-33 ; Mark iv. 30-32.

19 εἰς δένδρον. Om. μέγα, NBD. The smallness of mustard seed was proverbial among the Jews ; but the plant, as we know it, does not grow to the size of a tree. Either some other shrub is meant, or the expression is figurative and Oriental.

22 διεπορεύετο. According to the view taken in the Summary, p. xiv., our Lord was now in Peraea, and this was the journey to Jerusalem to Lazarus. John xi. 1-17.

24 Matt. vii. 13, 14.

θύρας, NBD. T.R. πόλῃς with A and most MSS.

25 Matt. vii. 21-23.

27 ἀπόστητε. Ps. vi. 8.

28 ὁ βρυγμός. A Jewish phrase, implying anger. Ps. cxii. 10 ; Acts vii. 54.

Ἀβραάμ. Matt. viii. 11.

29 καὶ ἤξουσιν. This is the answer to the question, v. 23.

31-35. Peculiar to Luke.

Ἡρώδης. The conspiracy of the Herodians and Pharisees is mentioned in Mark iii. 6. (Cf. John iv. 1, 2.) Both parties had strong motives to wish our Lord out of Peraea, where the influence of the Pharisees was weak (v. 17), and where Herod probably dreaded another 'perplexity' as with John the Baptist. Mark vi. 20.

32 τῇ ἀλώπεκει ταύτῃ. Herod had shown his cunning by sending the Pharisees with a pretended warning.

33 σήμερον καὶ αὔριον. These words are probably to be taken figuratively, though they have been understood to mean that our Lord would leave Herod's territory in three days.

ἔξω Ἱερουσαλήμ. John the Baptist is an exception.

34 Matt. xxiii. 37, 38.

35 T.R. after ὑμῶν ins. ἐρημος with D and other MSS. Om. NAB. T.R. after ἔως ins. ἄν. Om. ἤξει ὅτε, NB.

εὐλογημένος. Alford attributes the use of these words by the Jews (xix. 38) to a misunderstanding of this declaration.

CHAPTER XIV.

1-14. Peculiar to Luke.

σαββάτω. It was considered a religious duty to mark the Sabbath by special festivity.

3 ἔξεστιν. vi. 9.

5 υἱός. AB. T.R. *υἱος* with N and fewer MSS.

ἀνασπάσει. The Rabbinic law ordered that food should be lowered to an animal that had fallen into a pit on the Sabbath, or planks laid to enable it to come out; but evidently some means was found of evading the law. Cf. xiii. 15, note.

8 τὴν πρωτοκλισίαν. The guests were arranged three on each couch, the centre place being the most honourable. (Among the Greeks each couch was occupied by two.)

10 προσανάβηθι. *Prov.* xxv. 7. Cf. ch. xi. 8, note.

11 ταπεινωθήσεται. xviii. 14; *Matt.* xxiii. 12.

12 ἀνταπόδομα. *Matt.* v. 46-48; Pliny's *Letters*, ix. 30.

14 τῶν δικαίων. It is thought by some that our Lord here (and ch. xx. 35) confirms the doctrine of a double resurrection. I *Thess.* iv. 16.

15-24. The very similar parable (*Matt.* xxii. 1-14) differs from this in important details. (It has been suggested that St. Matthew combined two parables, The Marriage of the King's Son, and The Wedding Garment.)

μακάριος ὅστις. *Rev.* xix. 9.

16 δεῖπνον. ἀριστόν. *Matt.*

18 ἀπὸ μιᾶς. Sc. γνώμης. Cf. ἀπὸ τῆς ἴσης. *Thuc.* i. 15. 3.

20 γυναῖκα ἔγημα. *Deut.* xxiv. 5.

21 εἰς τὰς πλατέας. An expansion of xiii. 29.

26 οὐ μισεῖ. *Matt.* vi. 24. A milder form of this doctrine is given in *Matt.* x. 37. Cf. also *Luke* ix. 57-62.

28-33. Peculiar to Luke.

εἰ ἔχει. Sc. τὴν δαπάνην.

ἀπαρτισμόν. Non-classical.

31 ἐν δέκα. 'In the midst of, surrounded by.'

34 τὸ ἄλα. *Matt.* v. 13; *Mark* ix. 50.

35 εἰς γῆν. To manure the land.

ὁ ἔχων ὧτα. viii. 8.

CHAPTER XV.

2 διεγόγγυζον. *Matt. ix. 10-13.*

4-7 *Matt. xviii. 12-14.*

ἄνθρωπος. 'Man' opposed to the angels, *v. 7, 10* (not to γυνή, *v. 8*).

ἐν τῷ ἐρήμῳ. Not necessarily a barren place. *John vi. 10. Cf. Matt. xiv. 15.*

7 δίκαιοις. 'Righteous' in the Pharisaic sense. *i. 6.*

8-10. Peculiar to Luke.

δραχμήν. The Greek drachma corresponded to the Roman denarius.

ἄπει λύχνον. Eastern houses are commonly without windows.

11-32. Peculiar to Luke. (This parable has been called "Evangelium in Evangelio.")

12 τὸ ἐπιβάλλον μέρος. One-third. *Deut. xxi. 17.*

14 ἰσχυρά, NABD. T.R. *ισχυροίς.*

15 ἐκολλήθη. A passive deponent.

βόσκειν χοίρους. *viii. 32, note.*

16 τῶν κερατίων. "The fruit of the carob," or locust tree (called St. John's bread, from the notion that John the Baptist fed on it in the wilderness, *Matt. iii. 4*). "When Israel is reduced to the carob-tree, they become repentant." Jewish proverb.

ἔδιδου. 'Was willing to give.'

18 ἥμαρτον. The aorist emphasizes the time of the sin. 'I have sinned, and did sin indeed.'

20 εἶδεν αὐτόν. His father was watching.

κατεφίλησεν. *vii. 45.*

22 στολήν. Worn by people of distinction. *Mark xii. 38.*

δακτύλιον. *Gen. xli. 42; James ii. 2.*

ὑποδήματα. *Slaves did not wear shoes.*

24 νεκρός. *Matt. viii. 22.*

29 οὐδέποτε ἐντολήν. The 'righteousness' of the Pharisees is here plainly alluded to. *Cf. v. 7, note.*

CHAPTER XVI.

1-13. Peculiar to Luke.

τοὺς μαθητάς. Among these now were "all the publicans" (*xv. 1*), to whom, as men of business, the following parable particularly applied.

διεβλήθη. 'Was accused' (not 'slandered,' as generally in classical Greek).

2 τὸν λόγον. His accounts were to be audited at the close of his stewardship.

5 τῶν χρεοφειλετῶν. Possibly 'tenants' who paid in kind, or, more probably, 'contractors' who had purchased the produce of the estate.

6 ἑκατὸν βάτους. Worth about £10, or, according to the relative value of money, £50. (Edersheim.)

7 ἑκατὸν κόρους. About ten times the value of the oil.

8 τὸν οἰκονόμον τῆς ἀδικίας. 'The unrighteous steward'; lit. 'the steward of unrighteousness.'

φρονίμως. 'Prudently.' Cf. Ter. *Heaut.* iii. 2. 26. It does not appear that the transaction, though unjust to the interests of the master, was *illegal*, if the steward, as was probably the case, had the right of remitting a portion of the rent, or modifying the contract if desirable. In this, as in other instances (xi. 8; xiv. 10; xviii. 5; *Matt.* xiii. 44), our Lord made use of a worldly motive to teach a higher lesson (which is here contained in v. 9). Our Lord emphatically condemned the moral character of the steward.

9 ἐκ τοῦ μαμωνᾶ. Either 'out of the mammon,' i.e. make your money your friend, and not your enemy; or 'by means of the mammon,' i.e. make the poor your friends. xviii. 22. The word mammon is often used as the personification of 'riches,' but no idol is known to have been worshipped under the title.

ἐκλίπη, NBD. 'When it fails' (at death). T.R. ἐκλίπητε.

δέξονται ὑμᾶς. *Matt.* xxv. 40.

10 ἐν ἑλαχίστῳ. xix. 17.

12 τὸ ὑμέτερον, NAD. ἡμέτερον, B. Cf. 1 *Chron.* xxix. 14.

13 δυοὶ κυρίως. *Matt.* vi. 24.

16 βιάζεται. *Matt.* xi. 12.

17 κεφαίαν. The smallest stroke by which one letter in the Hebrew alphabet differs from another, as 7 (resch), and 7 (daleth). *Matt.* v. 18.

18 πᾶς ὁ ἀπολύων. *Matt.* v. 31, 32. An example of the permanence of the *moral* law.

19-31. Peculiar to Luke.

βύσσον. Fine linen from Egypt, which was very costly.

20 Λάζαρος. (Eleazar). *God-helps*.

21 ἀλλὰ καὶ οἱ κύνες. "Yea, even the dogs." A proof of his neglected condition, as dogs in the East are unclean, and act as scavengers. 1 *Kings* xxi. 24.

22 ὑπὸ τῶν ἀγγέλων. *Matt.* xxiv. 31.

τὸν κολπὸν Ἀβραάμ. Our Lord here adopts the current Jewish views about the 'after death,' in which Abraham, Isaac, and Jacob receive the dead into their bosom. 4 *Macc.* xiii. 10.

23 ἐν τῷ ἄδῃ. Here a place of torment; generally the place of departed spirits. *Acts* ii. 27. According to the common belief "the wicked in Gehinnon see the righteous sitting beatified in Gan Eden, and their souls are troubled."

24. The torment of thirst of the wicked is repeatedly mentioned in Jewish writings. (In one place the fable of Tantalus is apparently repeated. Edersheim.)

25 παρακαλεῖται. vi. 24.

26 χάσμα μέγα. This is not in accordance with Rabbinic teaching. οἱ ἐκείθεν. Om. οἱ, N*B.

29 Μωϋσέα. vv. 16, 17.

31 τὶς ἐκ νεκρῶν. Many have seen here a reference to the raising of Lazarus (*John* xi.), and the resurrection of our Lord Himself.

CHAPTER XVII.

1, 2 *Matt.* xviii. 6, 7.

τοῦ μὴ ἐλθεῖν. Winer accounts for the genitive by the notion of *distance* or *exclusion*. Meyer takes ἀνευδεκτόν substantivally, "The impossible (impossibility) of their not coming occurs."

2 λίθος μυλικός, NBD. T.R. μύλος ονικός with A and most MSS.

τῶν μικρῶν. By some referred to the publicans and sinners in contrast to the Pharisees, who had left in disgust; but see *Matt.* xviii. 2.

3, 4 *Matt.* xviii. 21, 22 (in answer to Peter). T.R. adds εἰς σὲ after ἀμάρτη.

6 κόκκον σινάπεως. xiii. 19.

συκαμίνω. The black mulberry. For similar illustrations cf. *Matt.* xvii. 20; xxi. 21.

7-10. Peculiar to Luke. The connection here is not clear.

φάγεσαι καὶ πίεσαι. Hellenistic futures.

9 T.R. at end adds οὐ δοκῶ with AD and most MSS. Om. NBD.

10 ἀχρεῖοι. Unprofitable. Who have done their bare duty. This ends the series of discourses (at Ephraim, see Summary, p. xiv.), which begins with xvi. 1.

11-19. Peculiar to Luke.

διὰ μέσον, NB. T.R. μέσον, with A. This may either mean 'through the midst' (but why is Samaria mentioned first on the way to Jerusalem?), or 'between the borders.'

12 πόρρωθεν. *Lev.* xiii. 46. Cf. v. 12-16, notes.

16 Σαμαρίτης. They were on the border-land of Samaria and Galilee, otherwise the Samaritan would not have been with the Jews. *John* iv. 9.

18 ἀλλογενής. ix. 53, note.

20-37 *Matt.* xxiv. It is generally considered that both the fall of Jerusalem and the end of the world are predicted in St. Matthew, but that only the end of the world is here alluded to.

μετὰ παρατηρήσεως. The coming of the kingdom will not be observed, for it is already "among you." xi. 20. This "kingdom of heaven" (vi. 20, note) was not the Messianic kingdom expected by the Pharisees, and is also to be distinguished from "the coming of the Son of man," which would be visible to all, like the lightning. v. 24.

23 ἰδοὺ ἐκεῖ. *Matt.* xxiv. 23-27.

26 καθὼς for καθάπερ. *Matt.* xxiv. 37-39; *Gen.* vii. 7.

31 μὴ καταβάτω. Those who think that these words do not refer to the fall of Jerusalem (as in *Matt.* xxiv. 17) explain that the elect must be ready to abandon all earthly blessings and worldly ties at a moment's notice; but this explanation will hardly be universally accepted.

32 *Gen.* xix. 26.

33 ὃς ἐάν. *Matt.* xvi. 25.

34 τῇ νυκτὶ. I *Thess.* v. 2.

δύο. 'Two' (not necessarily "two men"). The elect will be mingled with the rest of the world until the end.

36 Some authorities add δύο ἔσονται ἐν τῷ ἀγρῷ ὁ εἰς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται, but the words are omitted by all the best MS.

37 ποῦ. 'Where' will this happen?

σῶμα. πτώμα, *Matt.* xxiv. 28. Very different explanations are given. 1. As eagles (vultures) are found wherever there is prey, so the judgment of Christ will come wherever there are sinners. 2. The saints feed on the body of Christ, especially in the Holy Communion. 3. Some have seen a reference to the Roman eagles. St. Matthew connects this illustration with that of the lightning.

CHAPTER XVIII.

1-14. Peculiar to Luke.

παραβολήν. xvi. 8, note.

3 ἀντιδίκου. Opponent in a law suit.

5 ὑπωπιάξῃ. Lit. 'give me a black eye.' Perhaps *ironical*, but more probably a colloquialism, "Weary me" (obtundo).

7 οὐ μὴ ποιήσῃ. The same argument *a fortiori* occurs. xi. 13.

τῶν βοώντων. *Rev.* vi. 9-11.

μακροθυμεῖ ἐπ' αὐτοῖς. (T.R. μακροθυμῶν.) Different explanations are given. 1. Is He not longsuffering towards the elect? 2. Does He not pity them, in spite of their impatience? 3. Does He delay in their case—to strike their enemies? A parallel passage (sometimes supposed to be an interpolation from the text) occurs. *Eccles.* xxxv. 17, 18.

9 ἐξουθενούντας. A late Æolic form.

11 σταθείς. The attitude of prayer. T.R. inserts πρὸς ἑαυτόν. Om. N.

12 νηστεύω, v. 33. ἀποδεκατεύω, xi. 42.

ὅσα κτῶμαι. 'All that I get.'

14 ταπεινωθήσεται. xiv. 11.

15-17 *Matt.* xix. 13-15; *Mark* x. 13-16. St. Luke's account here again joins that of the other synoptists.

ἵνα αὐτῶν ἀπτηται. It was a custom among the Jews to bring young children into the synagogue, that they might receive the prayers and blessings of the elders. They were also brought to any Rabbi of special holiness.

18-30 *Matt.* xix. 16-30; *Mark* x. 17-31.

19 τί με λέγεις ἀγαθόν. St. Matthew apparently quotes these words differently, but the MSS. vary.

21 ἐφύλαξα. T.R. ἐφυλαξάμην (less classical).

22 λείπει. Poetical for ἐλλείπει.

25 κάμηλον διὰ τρήματος. 'To make an *elephant* pass through the eye of a needle' was a familiar expression at the time for anything impossible. (Lightfoot.) The theory that there was a gate called 'the needle's eye' has little authority, and the words differ in each account. *τρυπήματος* ῥαφίδος, *Matthew*; *τρομαλῖας* τῆς ῥαφίδος, *Mark*. (T.R. *τρομαλῖας* ῥαφίδος here, as in *Mark*.)

31-34 *Matt.* xx. 17-19; *Mark* x. 32-34.

τελεσθήσεται. Peculiar to Luke.

33 ἀποκτενοῦσιν. This was the third time our Lord foretold His own death. Cf. ix. 22; *Matt.* xvii. 22.

34 οὐδὲν τούτων συνήκαν. Peculiar to Luke.

35-43 *Matt.* xx. 29-34; *Mark* x. 46-52.

τυφλός τις. δύο τυφλοί, *Matt.* St. Matthew and St. Mark describe the miracle as He went *out* from Jericho. The city had been rebuilt (1 *Kings* xvi. 34), and was now flourishing.

39 ἐπετίμων. v. 15.

43 αἶνον. Poetical.

CHAPTER XIX.

1-10. Peculiar to Luke.

2 ἦν πλούσιος. xviii. 24. Jericho, from its position, commanded the traffic between the two sides of the Jordan, and there was also a large local trade in balsam.

3 ἀπὸ τοῦ ὄχλου for the classical διὰ τὸν ὄχλον.

4 συκομορέαν. A tree with low branches, easy to climb.

4 ἐκεῖνης, sc. οδοῦ.

7 παρὰ ἁμαρτωλῶ. v. 30; xv. 1.

8 ἡμίσεια, NB*. T.R. ἡμίση (the later Attic form of ἡμίσεια).

δίδωμι . . . ἀποδίδωμι. It is doubtful whether these words are used in self-justification, or more probably as a vow—"I will give."

εἴ . . . τι. 'If . . . anything,' or 'whatever.'

τετραπλοῦν. *Exod.* xxii. 1.

9 υἱὸς Ἀβραάμ. xiii. 16.

10 ἦλθεν γάρ. *Matt.* xviii. 12. This seems to imply that Zacchaeus had been guilty of extortion.

11-27 Cf. *Matt.* xxv. 14-30. The parables are similar, but there is a wide difference in the details.

12 λαβεῖν ἐαυτῷ βασιλείαν. This was actually done by Herod the Great and Archelaus, who went to Rome 'to receive their kingdoms.' Herod Antipas afterwards attempted the same thing without success.

13 δέκα μνᾶς. The sum is much less than in St. Matthew's parable, and it was distributed equally.

14 ἀπέστειλαν πρεσβείαν. (Not in Matthew.) The Jews actually "sent an embassy" to Rome after Archelaus, petitioning against him.

15 γνοῦ. Probably subjunctive, as the optative is not found after *ἵνα* in the New Testament.

16 προσηργάσατο for προσειργάσατο.

17 ἐν ἐλαχίστῳ. xvi. 10.

20 σουδαρίφ. A Latin word. Cf. viii. 30, λεγίων; x. 35, δηνάριον; xi. 33, μύδιος.

22 ἦδεις ὅτι. The master accepts the character attributed to him by the slave, not that it necessarily is true, but to condemn him "out of his own mouth." 'If I am so hard a man, why did you not act accordingly?'

26 λέγω γὰρ ὑμῖν, T.R., with AD and most MSS. Om. γάρ, NB.

παντὶ τῷ ἔχοντι. xii. 48, note. These words also occur *Matt.* xiii. 12; xxv. 29; *Mark* iv. 25; *Luke* viii. 18.

29 40 *Matt.* xxi. 1-11; *Mark* xi. 1-10; *John* xii. 12-19. The narrative of the Passion begins here.

ἀναβαίνων. The road was a continuous ascent of 3000 feet.

30 κώμην. Bethphage, a suburb of Jerusalem, sometimes considered part of the city itself.

ἄλῳ. "An ass tied, and a colt with her." *Matt.*

ἐφ' ὃν οὐδεὶς. Unused animals alone could be employed for sacred purposes. *Numb.* xix. 2; *1 Sam.* vi. 7.

34 ὁ κύριος. It has been suggested that the owners were secret disciples, but the universal expectation of the advent of the prophet (*Matt.* xxi. 11) is sufficient to account for the readiness with which permission was granted.

37 *περὶ πασῶν*. *John* xii. 18, 19. At this point of the road the first view is caught of the south-east corner of the city.

38 *εὐλογημένος*. A fuller account is given by St. Matthew. According to Jewish tradition, Ps. cxviii. 25-28 was chanted antiphonally by the people of Jerusalem to welcome pilgrims on their arrival.

ἐν οὐρανῷ. Peculiar to Luke.

40 *ἐὰν σιωπήσουσιν*, NAB. Cf. *Matt.* xviii. 19. T.R. *σιωπήσωσιν* with E and most MSS.

κραέουσι, NB. T.R. *κεκραέονται* with A, &c. (the more classical form). The incident is differently narrated by St. Matthew.

41-44. Peculiar to Luke in this form.

ὶδὼν τὴν πόλιν. The glimpse of the city seen before (v. 37) had been withdrawn behind the intervening ridge of Olivet. After a few moments the path rises again, and the whole city bursts into view. (Stanley, *Sinai and Palestine*.)

42 *καὶ γε*. 'Even.' Omitted by many good MSS. (In classic Greek, *καὶ . . . γε*.)

45, 46 *Matt.* xxi. 12, 13; *Mark* xi. 15-18. This incident is not mentioned here by St. John, who, however, describes a cleansing of the temple at the commencement of our Lord's ministry. *John* ii. 13-16. St. Mark, who enters into more detail, places this on the next day (Monday).

τοὺς πωλοῦντας. The court of the Gentiles was partly covered with pens of cattle for the sacrifices, also pigeons. (ii. 24.) Wine, oil, salt, and other necessities for the same purpose were allowed to be sold by the priests, who shared the profits.

46 *γέγραπται*. *Isaiah* lvi. 7 and *Jer.* vii. 11. The two prophecies are blended.

47, 48 *Mark* xi. 18. The return to Bethany and the cursing of the fig-tree are here omitted.

CHAPTER XX.

1-8 *Matt.* xxi. 23-27; *Mark* xi. 27-33.

μὴ τῶν ἡμερῶν. Probably Tuesday, Nisan 11 (some say Monday).

ἱερεῖς. T.R. *ἀρχιερεῖς* with most of the MSS.

3 *λόγον*. 'A question.'

6 *καταλιθάσει*. Not classical.

The parable of the two sons (*Matt.*) is here omitted.

9-19 *Matt.* xxi. 33-46; *Mark* xii. 1-12. See *Isaiah* v. 1-7.

10 *δώσουσιν*, NAB. T.R. *δῶσω* with CD. *ἵνα* is sometimes found with the future indicative in late Greek. Cf. xiv. 10. The rent was paid in produce (*metayer* system).

14 *ἀποκτείνωμεν*. *John* xi. 53.

17 *τὸ γεγραμμένον*. *Ps.* cxviii. 22.

κεφαλὴν γωνίας. The stone that connects the two walls at the top.

18 συνθλασθήσεται. *Isaiah* viii. 14, 15.

λικμήσει. *Dan.* ii. 35.

20-26 *Matt.* xxii. 15-22; *Mark* xii. 13-17.

ἐγκαθέτους. The Pharisees again coalesced with the Herodians. xiii. 31.

αὐτοῦ λόγου. "Of him by his speech."

21 λαμβάνεις πρόσωπον. "Acceptest not the person of any." R.V. βλέπεις εἰς πρόσωπον. (*Matthew*, *Mark*.) Cf. *Gal.* ii. 6. Other explanations are, 'thou art too keen-sighted to be deceived by hypocrisy' (πρόσωπον = 'a mask'), or 'art not a partizan.' (Meyer.)

23 τὴν πανουργίαν. The Galileans, who looked upon our Lord as the Messiah-King, would not tolerate an admission that tribute could be paid to a foreign power. *Deut.* xvii. 15. Judas of Galilee (*Acts* v. 37) had taken for his watchword, 'We have no lord nor master but God'; and thousands had died in his insurrection (A.D. 7) for this principle. On the other hand, an open denial would lead to a conflict with the civil power.

24 Καίσαρος. The Emperors had a special coinage struck for Judæa, without a likeness on it, but other coins, stamped with the image of Tiberius, naturally found their way to Jerusalem, especially at the feasts. (Geikie.)

27-40 *Matt.* xxii. 23-33; *Mark* xii. 18-27.

Σαδδουκαίων. The Sadducees were the old temple aristocracy—few, but haughty and powerful, unpatriotic and unpopular. They held the chief priestly offices, and hated the democratic Rabbis of the synagogue, rejecting the milder Pharisaic tradition, and upholding the letter of the law. They mocked at the Messianic hopes of the Pharisees, and did not believe in a future life, which is not mentioned in the Pentateuch. They rejected the oral law of the Jews.

28 Μωϋσῆς ἔγραψεν. *Deut.* xxv. 5. The firstborn son of a leviratical (Lat. levir = brother-in-law) marriage was registered as the son of the deceased brother.

35 τῆς ἀναστάσεως. xiv. 14, note.

36 υἱοὶ εἰσιν θεοῦ. *John* xi. 25.

37 ἐπὶ τῆς βάτου. "In the place concerning the bush." R.V. *Ex.* iii. 6. Our Lord replies from the Pentateuch. Abraham, Isaac, and Jacob, though dead, were living.

41-44 *Matt.* xxii. 41-46; *Mark* xii. 35-37.

ἐν βίβλῳ ψαλμῶν. *Ps.* cx. 1. The psalm was admitted to be Messianic, but the conception of Christ as Son of David, and proceeding from God, found no place in Rabbinical theology.

45-47 *Matt.* xxiii. 1-12; *Mark* xii. 38-40.

ἀσπάσμονς. xi. 43; xiv. 7.

CHAPTER XXI.

1-4 *Mark* xii. 41-44.

τὸ γαζοφυλάκιον. Under the colonnades which surrounded the court of the women were thirteen trumpet-shaped boxes (shopharoth), where offerings were deposited. In the time of Pompey and Crassus the temple treasury contained in money nearly half a million. (Edersheim.)

2 δύο λεπτά. 'Two perutahs,' the smallest amount that it was lawful to contribute.

5-19 *Matt.* xxiv. 1-14; *Mark* xiii. 1-8.

λίθους καλοῖς. The temple was rebuilt with great magnificence by Herod the Great.

6 ταῦτα ἃ θεωρεῖτε. Nominative absolute.

7 ταῦτα ἔσται. This question was asked on the Mount of Olives, and referred to three points—the destruction of Jerusalem, His coming, and the end of the world. (*Matt.*) It is difficult to determine the limits of our Lord's reply.

9 μὴ πτοηθῆτε. The danger was lest the disciples in thus longing for His coming should be misled by impostors, or unduly depressed by political convulsions.

12 παραδίδοντες. *Acts* xxii. 19; xxiv. 10; xxvi. 2; *Matt.* x. 17-22.13 εἰς μαρτύριον. *Mark* xiii. 9.

14 μὴ προμελετᾶν. xii. 11, 12.

16 παραδοθήσεται. *Matt.* x. 21, 22.

17 μισούμενοι ὑπὸ πάντων. vi. 22, note.

20-24 *Matt.* xxiv. 15-25; *Mark* xiii. 14-23.

κυκλομένην . . . Ἱερουσαλήμ. Cf. *Matt.* xxiv. 15; *Mark* xiii. 14. (It is doubtful whether "the abomination of desolation" refers to the desolation of the Romans, or to the pollution of the temple by the Zealots. *Jos. B. J.* iv. 6, § 3.)

21 φευγέτωσαν. Eusebius relates that the Christians in Judæa—διὰ τινὰ χρησμόν—fled to Pella at an early period of the siege.

22 τὰ γεγραμμένα. *Isaiah* xxix. 3-4; *Micah* iii. 8-12.

24 πεσοῦνται. More than a million Jews perished during the siege.

καιροὶ ἐθνῶν. Either the time of the Gentile occupation of the Holy Land, or the time of grace to the Gentiles.

25-28 *Matt.* xxiv. 29-31; *Mark* xiii. 24-27. In parallel passages the events are more closely connected (εὐθέως, *Matt.*; ἐν ἐκείναις ταῖς ἡμέραις, *Mark*).

ἐν ἀπορίᾳ ἤχους. "In perplexity for the roaring." R.V.

27 ἐν νεφέλῃ. *Acts* i. 11; *Dan.* vii. 13.- 29-33 *Matt.* xxiv. 32-35; *Mark* xiii. 28-32.

32 ἡ γενεὰ αὕτη. Explained by Dean Alford as the Jewish *race*, not the existing *generation*. St. Luke omits the statement which follows in St. Mark (of doubtful authority in Matthew), that the time is not known even to "the Son." Cf. *Acts* i. 7.

34 ἐν κρανιάλῃ. Cf. *Matt.* xxiv. 45-51.

35 ὥς παγίς. *Isaiah* xxiv. 17.

38 ὠρθρίζεν. Not classical.

CHAPTER XXII.

1, 2 *Matt.* xxvi. 1-5; *Mark* xiv. 1, 2.

A paschal supper was to be celebrated on Thursday evening. Our Lord spent the intervening time in retirement.

3-6 *Matt.* xxvi. 14-16; *Mark* xiv. 10, 11.

Ἰούδαν. It was Judas who objected to the waste of ointment. (*John* xii. 4.) His ambitious hopes were now entirely ruined by our Lord's repeated references to His impending death.

4 στρατηγοῖς. The captains of the temple. (*v.* 52.)

5 ἀργύριον. Thirty pieces of silver, the price of a slave. *Exod.* xxi. 32.

7-13 *Matt.* xxvi. 17-19; *Mark* xiv. 12-16.

τῶν ἀζύμων. The first day of unleavened bread was the 14th of Nisan, or, as the Jews, according to Josephus, now kept eight days instead of seven, the 13th. The passover was eaten as soon as the 15th commenced; *i.e.* on the evening of the 14th (according to our reckoning). According to the three first gospels, our Lord eat 'the passover' with His disciples; but St. John (xix. 14) places the crucifixion on the 'preparation of the passover,' in which case our Lord's supper must have been eaten on the evening *before* the great passover feast. Now all the four evangelists speak of the morning of the 14th as 'the preparation,' probably not only 'of the sabbath,' as St. Mark says, but also of the great passover feast, in the fuller explanation given by St. John. The 14th of Nisan occurred on a Friday (Salmon's Introduction, p. 266, note) in the year 30; and our Lord seems to have died at the time of the slaying of the paschal lambs, *i.e.* at the end of the 14th, or about 3 p.m., according to Jewish custom. τὸ πάσχα (*v.* 7) may mean, not the passover *proper*, but the first meal of unleavened bread at the beginning of the 14th on the evening before, that being a feast of 'the passover' used in an extended sense.

10 κεράμιον ὕδατος. "The drawing of water by the master of the house on the eve of the paschal feast was regarded as a solemn religious act." This man, however, was probably a slave.

11 τὸ κατάλυμα. "The guest-chamber" (probably belonging to St. Mark's father.—Edersheim). The inhabitants of Jerusalem were accustomed to lend guest-chambers to strangers who came to the feast, receiving the skin of the lamb and the cooking utensils as a payment. (There is no mention of the *lamb* at our Lord's supper.)

12 ἀνάγαιον. Attic ἀνώγειον.

14-38 *Matt.* xxvi. 20-29; *Mark* xiv. 17-25.

ἡ ὥρα. ὁψίας δὲ γενομένης. (*Matt.*, *Mark.*)

ἀνέπεσεν. The old custom of eating the passover standing (*Exod.* xii. 11) had been given up.

15-18. Peculiar to Luke. It is considered by some that our Lord here celebrated (and at the same time solemnly abrogated) the passover. In *vv.* 19, 20 He instituted the Lord's supper.

16 ἐν τῇ βασιλείᾳ. *v.* 30; *xiv.* 15.

17 ποτήριον. The ordinary ceremony was as follows: 1. The first cup and the thanksgiving. 2. *Hand-washing* by the head of the company. (Cf. *John* xiii. 3-11.) 3. Bitter herbs, the sauce, and unleavened bread. 4. Second cup and explanation of ceremony. 5. Singing of first part of the Hallel. (Ps. cxiii. cxiv.) 6. The lamb. 7. The third cup. 8. The fourth cup. 9. The second part of the Hallel. (Ps. cxv.-cxviii.)

19 τὸ ὑπὲρ . . . ἀνάμνησιν. Peculiar to Luke. Cf. *1 Cor.* xi. 24; *John* vi. 51-58.

20 τὸ . . . ἐκχυννόμενον. "Even that which is poured out." R.V. T.R. ἐκχυνόμενον with most MSS.

21 τοῦ παραδίδοντος. This announcement comes earlier in the parallel accounts. Cf. *John* xiii. 21-30.

24 φιλονεικία. Peculiar to Luke. ix. 46, note.

25 εὐεργέται; e.g. Ptolemy "Euergetes."

27 ὡς ὁ διακονῶν. *John* xiii. 3.

30 τὰς δώδεκα φυλάς. *Matt.* xix. 28.

31 T.R. inserts at beginning εἶπε δὲ ὁ κύριος with *NA*D and most MSS. Om. B.

ὑμᾶς. *All.* Contrast περὶ σοῦ.

τοῦ σινιάσαι. *Amos* ix. 9.

33, 34. A similar incident (with different wording) is placed later. *Matt.* xxvi. 33-35; *Mark* xiv. 29-31. Cf. also *John* xiii. 38.

οὐ φωνήσει. *Is.*, *Mark.* The hours between midnight and 3 a.m. were called ἀλεκτοροφωνία (the other watches were ὀψέ, μεσονύκτιον, πρωΐ).

35-38. Peculiar to Luke.

ὅτε ἀπέστειλα. ix. 3.

37 τὸ γεγραμμένον. *Isaiah* liii. 12.

38 ἱκανόν ἐστι. "It is enough." The words seem to have been said partly in sad irony, partly to close the subject. The swords may have been procured for protection on the journey to Jerusalem.

39-46 *Matt.* xxvi. 36-46; *Mark* xiv. 32-42.

κατὰ τὸ ἔθος. *John* xviii. 2. It was unlawful to leave the house until after midnight on the night of the Passover. *Exod.* xii. 22.

40. The accounts are slightly varied.

41 **θέλς τὰ γόνατα.** ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ. (*Matt.*)

42 **παρενέγκαι, Ν.** παρενεγκεῖν, A, T.R. παρένεγκε, BD.

43, 44. Peculiar to Luke. Omitted by AB against the vast majority of MSS.

45. St. Matthew and St. Mark mention repeated visits to the disciples.

47 *Matt.* xxvi. 47-56; *Mark* xiv. 43-50; *John* xviii. 3-11.

φιλήσαι αὐτόν. The sign agreed on. (*Matt. Mark.*) St. John adds other details.

50 **εἰς τις ἐξ αὐτῶν.** Peter. (*John.*)

τὸν δούλον. His name was Malchus. (*John.*)

51 **ἔατε.** It is doubtful whether this was said to the disciples or to His captors.

52 **ἀρχιερεῖς.** Those who had held the office of high priest, and perhaps the presidents of the twenty-four courses (1 *Chron.* xxiv.) were called "chief priests." The name is given also by Josephus to members of the great priestly families. ("Of the kindred of the high priest," *Acts* iv. 6.)

στρατηγούς τοῦ ἱεροῦ. v. 4. The superintendents of the guard of priests and Levites who kept watch at night in the Temple. 2 *Kings* xii. 9.

54-65 *Matt.* xxvi. 57-75; *Mark* xiv. 53-72; *John* xviii. 15-27.

τοῦ ἀρχιερέως. Our Lord was taken first to Annas (*John*), father-in-law of Caiaphas, who had himself been high priest. iii. 2, note.

ὁ δε Πέτρος. St. John says Peter followed with another disciple (probably John himself). The other disciples all fled. St. Mark mentions a special incident on the way.

55 **τῆς αὐλῆς.** A central court open to the sky.

56 **παιδίσκη τις.** "The damsel that kept the door." (*John.*) The accounts here, though agreeing in the main, all differ in detail, as if written independently of one another.

58 **ἕτερος.** ἄλλη. (*Matt.*) ἡ παιδίσκη. (*Mark.*)

59 **ἄλλος τις.** Cf. *John* xviii. 26.

Γαλιλαϊὸς ἔστιν. The Galilæan dialect was marked by an improper pronunciation of gutturals.

61 **ἐνέβλεψεν.** Peculiar to Luke. It is difficult to understand how Peter in the court 'beneath' (*Mark*) can have been seen by our Lord, unless the audience-chamber, as sometimes happens, was open in front. There is nothing to make us suppose that He was being led across the court at the time. It has been suggested that the examination was held in the gallery that ran round the court.

66-71 *Matt.* xxvii. 1, 2; *Mark* xv. 1.

ὥς ἐγένετο ἡμέρα. The three synoptists agree that this council was held in the morning, but Matthew and Mark place the questions of the high priest, and our Lord's replies, in the examination held at the house of Caiaphas the night before the dawn. The high priest conducted the examination, and a meeting of the Sanhedrin was held to make a formal decision.

συνήχθη. This meeting also was irregular if held at the house of Caiaphas. (*John* xviii. 28.) Also no process might take place on the eve of a festival.

68 οὐ μὴ ἀποκριθῇτε. xx. 1-8.

Luke omits all reference to the remorse and death of Judas. *Matt.* xxvii. 3-10.

CHAPTER XXIII.

1-25 *Matt.* xxvii. 1-26; *Mark* xv. 1-15; *John* xviii. 28-xix. 16.

ἤγαγον αὐτόν. They did not enter the palace for fear of defilement. (*John.*)

Πειλάτον. Pilate was procurator of Judæa, appointed by Tiberius A.D. 25. He had nearly driven the Jews to insurrection by removing his standards from Caesarea to Jerusalem, and by his cruelty and disregard of their feelings. Finally he was recalled to Rome, and put himself to death.

2 φόρους διδόναι. This was untrue. xx. 20-26. St. Luke's account diverges widely from the first two gospels. St. John records quite different matter.

3 σὺ λέγεις. St. John gives this in greater detail.

6-12. Peculiar to Luke.

(Luke often shows special acquaintance with matters concerning Herod. viii. 3; ix. 7-9; xxiv. 10.)

8 θέλων ἰδεῖν. ix. 9.

11 ἐσθῆτα λαμπράν. By some supposed to be the *purple* garment used afterwards by Pilate's soldiers. *John* xix. 2. According to others it was *white*.

12 ἐν ἔχθρᾳ. The cause of this enmity is not known.

14 κατηγορεῖτε κατ' αὐτοῦ. Rare in classical Greek.

15. The reading of NB is ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν.

17 ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἓνα, N. Om. AB.

19 διὰ στάσιν τινά. Probably the insurrection put down cruelly by Herod. xiii. 1.

20 θέλων ἀπολύσαι. Pilate's repeated efforts to save the victim are specially mentioned by St. John.

25 The scourging of Jesus and the subsequent mockery of Pilate's soldiers are omitted by St. Luke. See, however, *vv.* 16, 22.

26-32 *Matt.* xxvii. 27-31; *Mark* xv. 21-23; *John* xix. 16, 17.

τὸν σταυρὸν φέρειν. Our Lord carried His own cross at first according to custom. (*John.*)

28 θυγατέρες Ἱερουσαλήμ. These were therefore different from the women mentioned, *v.* 55.

30 τοῖς ὄρεσιν. *Hosea* x. 8.

πέσατε. *ii.* 16, note.

31 εἰ ἐν τῷ ὕγρῳ. The meaning of this proverb, as used here, is this: If an innocent and peaceful man is treated thus, what will be the fate of the leading Jews when, guilty before God, they rebel against the Romans.

33-43 *Matt.* xxvii. 38-44; *Mark* xv. 27-32; *John* xix. 17-24.

Κρανίον. *Hebrew*, Golgotha; *Latin*, Calvaria. Perhaps so called from its shape and appearance; but the place cannot be identified with certainty. (There is no scriptural authority for the name *Mount Calvary.*)

34 The words ὁ δὲ . . . ποιοῦσι are omitted by BD and N⁸⁸, but appear in AC, all other uncials, all cursives but three, all but all versions, and more than forty patristic authors. Their genuineness is strongly supported by the words of St. Peter (*Acts* iii. 17) and of St. Paul (*1 Cor.* ii. 8).

35 T.R. after ἀρχοντες ins. σὺν αὐτοῖς. Om. N⁸⁸BCD.

36, 37. Peculiar to Luke.

ὄξος. Sour wine, the ordinary drink of the soldiers.

38 AN⁸ ins. γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς. Om. BC¹.

ὁ βασιλεὺς. The wording of the inscription differs in all four accounts. *viii.* 25, note.

39 T.R. εἰ for οὐχί. *vv.* 39-43 are peculiar to Luke.

43 ἐν τῷ παραδείσῳ. Not the heavenly paradise (*2 Cor.* xii. 4), but the place of departed spirits, called also "Abraham's bosom." *xvi.* 22, note.

44-49 *Matt.* xxvii. 45-50; *Mark* xv. 33-37; *John* xix. 28-30.

ὥρα ἕκτη. Noon. (This apparently conflicts with *John* xix. 14, where the Roman civil reckoning is supposed to be used, unless there is an error in the text. Cf. also *John* iv. 6.)

45 τοῦ ἡλίου ἐκλείποντος, N⁸⁸BC. T.R. καὶ ἐσκότισθη ὁ ἥλιος. This cannot have been an eclipse, as the moon was full.

ἐσχίσθη τὸ καταπέτασμα. This is mentioned *after* our Lord's death by Matthew and Mark.

46 πάτερ. *Ps.* xxxi. 5. Peculiar to Luke, who omits the cry, ἡλεῖ, ἡλεῖ.

47 δίκαιος ἦν. θεοῦ υἱός, *Matt.*, *Mark.*

49 καὶ γυναῖκες. *John* xix. 25-27.

49 St. Luke omits the breaking of the malefactor's legs and piercing of our Lord's side. *John* xix. 31-37.

50-54 *Matt.* xxvii. 57-61; *Mark* xv. 42-47; *John* xix. 38-42.

51 προσεδέχετο. T.R. adds καὶ αὐτός.

53 ἔθηκεν. *Deut.* xxi. 23. Nicodemus also assisted at our Lord's burial. (*John*.)

λαξευτῶ. Not classical.

54 παρασκευῆς. xxii. 7, note.

ἐπέφωσκεν. Not classical. Lit. "dawned." The word is used, though the Sabbath began in the evening.

55 γυναῖκες. "Mary Magdalene and Mary the mother of Joses." *Mark*.

CHAPTER XXIV.

1-12 *Matt.* xxviii. 1-10; *Mark* xvi. 1-8; *John* xx. 1-18.

There is considerable variety in the accounts. St. John mentions Mary Magdalene alone, St. Matthew also "the other Mary"; St. Mark adds Salome; St. Luke, "Joanna . . . and the other women with them." They may have gone in different groups.

ἃ ἡτοίμασαν. These were prepared either before the sabbath (xxiii. 56), or "when the sabbath was past." (*Mark*.)

4 ἄνδρες δύο. ἄγγελος γὰρ κυρίου, *Matthew*, who alone mentions the earthquake.

6 ὡς ἐλάλησεν. ix. 22. *Matt.* xvii. 22.

9 ἀπήγγειλαν πάντα. οὐδενὶ οὐδὲν εἶπον. *Mark*.

10 Ἰωάννα. viii. 3.

(αὶ inserted by T.R. after αὐταῖς is not without some authority.)

12 ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθόνια [κείμενα μόνα] καὶ ἀπήλθεν πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός. Om. D. The incident is told in detail by John.

13-35. Peculiar to Luke; alluded to *Mark* xvi. 12, 13.

16 τοῦ μὴ ἐπιγῶναι. "He was manifested in another form." *Mark*. Cf. *John* xx. 15; xxi. 4.

17 περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί. T.R. περιπατοῦντες, καὶ ἔστε σκυθρωποί;

18 σὺ μόνος. "Dost thou sojourn alone?" R.V. *i.e.* "Are you the only sojourner in Jerusalem that is ignorant of these things?" They assume that the circumstances are known to everybody else.

19 ἀνὴρ προφήτης. ix. 18.

21 ἡλπίζομεν. ἐλπίζομεν, R.

24 τινές. Not only Peter. v. 12.

27 δι-ερμήνευσεν. Note absence of augment. Cf. xiii. 13.

30 κλάσας. ix. 16; xxii. 19.

31 ἄφαντος. Poetical.

34 ὥφθη Σίμωνι. 1 Cor. xv. 5.

36-43 *Mark* xvi. 14-18; *John* xx. 19-29.

St. John describes *two* appearances, at intervals of eight days. (*Mark* xvi. 9-20 is omitted by the two oldest Greek MSS., but there is strong evidence in its favour.)

36 T.R. adds καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. Om. D.

37 πνεῦμα θεωρεῖν. *Matt.* xiv. 26.

40 καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. Om. D.

42 T.R. adds καὶ ἀπὸ μελισσίου κηρίου, with a large majority of MSS. Om. NABD.

43 ἔφαγεν. *Acts* x. 41.

44-49. "Apparently a summary of many things said during the last forty days before the Ascension." (Alford.)

οὗτοι οἱ λόγοι. This is the *meaning* of the words.

46 T.R. after γέγραπται ins. καὶ οὕτως ἔδει.

47 εἰς πάντα τὰ ἔθνη. *Acts* i. 8.

49 τὴν ἐπαγγελίαν. *Acts* i. 5, 8.

καθίσατε ἐν τῇ πόλει. These words cannot have been said on the occasion referred to v. 36, or they would not have gone away to Galilee. *Matt.* xxviii. 16.

50-53 *Mark* xvi. 19; *Acts* i. 9-11. Our Lord's Ascension is not described by Matthew or John (but referred to *John* iii. 13).

ἕως πρὸς Βηθανίαν. *Acts* i. 12. (Comp. *Mark* xi. 11 with *Luke* xxi. 37.)

51 T.R. adds καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. Om. N^oD.

VOCABULARY

- 'Ααρών, *m.* Aaron.
 'Αβέλ, *m.* Abel, second son of Adam.
 'Αβιά, *m.* Abijah, son of Rehoboam.
 'Αβιληνή, *f.* Abilene (a district north of Palestine).
 'Αβραάμ, *m.* Abraham.
 *ἄβυσσος, -ου, *f.* abyss (ἄβυσσος, *adj.* bottomless).
 *ἀγαθοποιέω, -ήσω, do good.
 ἀγαθός, -ή, -όν, *adj.* good.
 *ἀγαλλιάσις, -ews, *f.* joy, gladness.
 *ἀγαλλιᾶω (late form of ἀγάλλομαι), rejoice exceedingly.
 ἀγανακτέω, -ήσω, be displeased, be filled with indignation.
 ἀγαπάω, -ήσω, love.
 ἀγάπη, -ῆς, *f.* love.
 ἀγαπητός, -ή, -όν, *adj.* beloved.
 ἄγγελος, -ου, *m.* (ἀγγέλλω) messenger, *angel.
 *ἀγέλη, -ης, *f.* (ἄγω) herd.
 *ἀγιάζω, ἄσω (late form of ἀγίζω), hallow, make holy.
 ἅγιος, -α, -ον, *adj.* holy, as *subst.* saint.
 ἀγκάλη, -ης, *f.* arm.
 ἀγνοέω, -ήσω, not know, not understand.
 ἀγορά, -ᾱς, *f.* (ἀγείρω), market place.
 ἀγοράζω, -άσω, buy.
 ἄγρα, -ας, *f.* catching, draught of fishes.
 *ἀγραυλέω, -ήσω (ἀγρός-αὐλή), abide in the fields, live out of doors.
 ἀγρός, -οῦ, *m.* field.
 ἀγρυπνέω, -ήσω, watch (ἀγρ-ύπνος, lit. seek sleep, be sleepless).
 ἄγω, ἄξω, lead, bring. ἄγωμεν, let us go.
 ἀγωνία, -ας, *f.* contest, agony.
 ἀγωνίζομαι, -ιοῦμαι, contend, strive.
 'Αδάμ, *m.* Adam.
 'Αδδεί, Addi.

* Forms and meanings thus marked are not in common use in classical Greek prose.

ἀδελφή, -ῆς, *f.* sister.

ἀδελφός, -οῦ, *m.* brother, fellow Jew, fellow (vi. 41, xvii. 3, xxii. 32).

ἄδηλος, -ον, uncertain, not apparent.

ἄδης, -ου, *m.* Hades. (Chap. x. 15; the place of departed spirits, *Acts* ii. 27; of torment, xvi. 23; coupled with *death*, *Rev.* xx. 13, 14. Confused in A.V. with γέεννα, *q.v.*)

ἀδικέω, -ήσω, do wrong to, injure.

ἀδικία, -ας, *f.* injustice, iniquity.

ἄδικος, -ον, *adj.* unjust.

Ἀδμεῖν, Admin, ancestor of Joseph.

ἀδυνατέω, -ήσω, be unable, *be impossible.

ἀδύνατος, -ον, *adj.* impossible.

ἀετός, -οῦ, *m.* eagle.

ἄζυμος, -ον, *adj.* unleavened; as *subst.* τὰ ἄζυμα, the feast of unleavened bread.

ἀθετέω, -ήσω (ἀ-θετος, ἀ-ρίθμη), set aside, reject.

αἷμα, -ατος, *n.* blood.

αἰνέω, -έσω, praise.

αἶνος, -ου, *f.* praise.

αἶρω, ἀρῶ, take up, raise, take, take away.

αἰσθάνομαι, αἰσθήσομαι, perceive; understand.

αἰσχύνη, -ης, *f.* shame.

αἰσχύνομαι, -οῦμαι, be ashamed.

αἰτέω, -ήσω, ask.

αἷτημα, -ατος, *n.* petition, request.

αἷτία, -ας, *f.* cause, case, accusation.

αἷτιον, -ον, *n.* = αἷτία, cause; fault, crime.

αἰφνίδιος, -ον, *adj.* unforeseen.

αἰχμαλωτίζω, -ίσω, lead captive, take prisoner.

αἰχμάλωτος, -ον, *m.* captive.

αἰών, ὦνος, *m.* age, world, life, eternity.

αἰώνιος, -ον, *adj.* eternal, 'lasting through an epoch' (x. 25, xvi. 9).

ἀκάθαρτος, -ον, *adj.* unclean.

ἄκανθα, -ης, *f.* thorn.

*ἀκαταστασία, -ας, *f.* (καθίστημι), a state of disorder, tumult.

ἀκοή, -ῆς, *f.* hearing.

ἀκολουθέω, -ήσω, follow.

ἀκούω, -οῦσμαι, hear, hear of.

ἀκριβῶς, *adv.* carefully.

ἄκρον, -ον, *n.* extremity, end.

ἀλάβαστρον, -ον, *n.* a box of alabaster (resembling marble).

ἄλας, -ατος, *n.* (ἄλα, Tisch.), salt (often in late prose and in the proverb ἄλασιν ὕει).

ἀλείφω, -ψω, anoint.

ἀλέκτωρ, -ορος, *m.* cock.

ἄλευρον, -ου, *n.* fine flour, meal.

ἀλήθεια, -ας, *f.* truth.

ἀληθινός, -ή, -όν, *adj.* true.

ἀλήθω, -ήσω, grind (late form of ἀλέω).

ἀληθῶς, *adv.* truly.

ἀλειύς, -έως, *m.* (ἄλς) fisher (for ἀλιεύς).

ἀλλά, *conj.* but, except. ἀλλ' ἢ, but rather.

ἀλλήλους, -ας, -α, *pron.* one another.

ἀλλογενής, -ές, *adj.* of another race, stranger.

ἄλλος, -η, -ο, other, another.

ἀλλότριοι, -ων, *m.* strangers.

ἀλλότριος, -α, -ον, *adj.* belonging to another.

ἄλυσις, -εως, *f.* (λύω) chain.

Ἀλφαῖος, -ου, *m.* Alphæus, father of James-the-Little, husband of Mary the sister of the Virgin; also called Clopas.

ἄλων, -ωνος, *f.* threshing-floor.

ἄλώπηξ, -εκος, *f.* fox.

ἁμαρτάνω, -ήσω, ἡμάρτησα, 2nd aor. ἡμαρτον, *sin.*

ἁμαρτία, -ας, *f.* sin.

ἁμαρτωλός, -οῦ, *m.* sinner.

ἄ-μέμπτos, -ον, *adj.* blameless.

ἀμήν, Hebrew *adv.* verily, of a truth, amen.

Ἀμιναδάβ, *m.* Aminadab, son of Aram.

ἄμπελος, -ου, *f.* vine.

ἄμπελουργός, -οῦ, *m.* vine-dresser.

ἄμπελών, -ῶνος, *m.* vineyard.

*ἄμφι-ἕξω, later form of ἀμφι-έννυμι.

ἄμφι-έννυμι, -έσω, clothe.

ἄμφότερος, -α, -ον, both.

Ἀμός, *m.* Amos.

ἄν = ἐάν.

ἄν, *conditional particle.* 1. With verbs. ἄν μετενόησαν, *would have repented.* 2. With relative pronouns, etc. ὃς ἄν, *whoever.*

ἀνά, *prep.* through. κλισίας ἀνά πεντήκοντα, *companies at the rate of fifty in each; ἀνά δύο χιτῶνας, two coats apiece.*

ἀνα-βαίνω, -βήσομαι, go up, come up.

ἀνα-βλέπω, -ψω, look up.

*ἀνά-βλεψις, -εως, *f.* recovering of sight.

ἀνα-βοάω, -ήσομαι, cry aloud.

ἀνάγαιον, -ου, *n.* (= ἀνώγειον) upper room.

ἀνα-γινώσκω, -γνώσομαι, read, know. (Attic ἀνα-γινγνώσκω.)

ἀναγκάζω, -άσω, compel.

ἀνάγκη, -ης, *f.* necessity.

ἀν-άγω, -ξω, bring up, lead up. *Mid.* and *pass.* put out to sea, launch forth.

ἀνα-δεικνυμι, -ξω, mark out, appoint, proclaim any one as elected to an office.

ἀνά-δειξις, -εως, *f.* showing, manifestation.

*ἀνα-ζάω, ήσω, live again.

ἀνα-ζητέω, -ήσω, seek for.

ἀνά-θημα, -ατος, *n.* offering.

*ἀν-αιδία (Attic ἀν-αἰδεια, -ας, *f.* (αἰδέομαι) importunity, shamelessness.

ἀν-αιρέω, -ήσω, 2nd aor. ἀνείλον, take up, slay.

ἀνα-καθίζω, -ίσω, *intr.* sit up.

ἀνα-κάμπτω, -ψω (bend back), return, turn back.

ἀνά-κειμαι, -σομαι, recline at table, sit at meat.

ἀνα-κλίνω, -ῶ, lay down; cause to recline *at table.* *Pass.* recline, sit down.

ἀνα-κράζω, -ξω, cry aloud.

ἀνα-κρίνω, -ῶ, examine (of a judge).

ἀνα-κύπτω, -ψω, lift oneself up, look up.

ἀνά-ληψις, -εως, *f.* taking up, receiving up. (Attic ἀνά-ληψις. λαμβάνω.)

ἀν-αλίσκω, ἀνα-λώσω, consume.

ἀνα-λύω, -σω (unloose), *intr.* depart, return.

ἀνά-μνησις, -εως, *f.* remembrance.

ἀνάπαυσις, -εως, *f.* rest.

ἀναπαύω, -σω, give rest; *mid.* take rest.

ἀνα-πέμπω, -ψω, send back, send.

ἀνά-πεσε, 2nd aor. *imperat.* of ἀνα-πίπτω.

ἀνά-πηρος, -ον, *adj.* maimed.

ἀνα-πίπτω, -πεσοῦμαι (fall back), recline, sit down.

ἀν-άπτω, -ψω, kindle.

ἀνα-πτύσσω, -ξω, unfold, open.

ἀνα-σείω, -σω (shake), stir up.

ἀνα-σπάω, -άσω, draw up, pull out.

ἀνα-στάσις, -εως, *f.* rising up, resurrection.

ἀνα-τάσσομαι, -ξομαι, draw up.

ἀνα-τέλλω, -τελῶ, rise, make to rise.

- ἀνατολή, -ῆς, *f.* rising, east (*gen.* in *pl.*).
 ἀνα-φαίνομαι, -φανοῦμαι, appear.
 ἀνα-φέρω, ἀνοίσω, take up.
 ἀνα-φωνέω, -ήσω, cry out, lift up the voice.
 Ἀνδρέας, -ου, *m.* Andrew, brother of Simon Peter.
 ἀνέβην, 2nd *aor.* of ἀναβαίνω.
 ἀνέγγων, 2nd *aor.* of ἀναγινώσκω.
 ἀνεῖλον, 2nd *aor.* of ἀναιρέω.
 *ἀν-έκ-λειπτος, -ον, *adj.* unfailing, that waxes not old.
 ἀν-εκτός, -όν, *adj.* endurable, tolerable.
 ἄνεμος, -ου, *m.* wind.
 *ἀν-ένδεκτος, -ον, *adj.* impossible.
 ἀν-ευρίσκω, -ήσω, find.
 *ἀν-εὔρα = ἀν-εὔρον, 2nd *aor.* of ἀνευρίσκω.
 ἀν-έχομαι, -έξομαι, endure, suffer.
 ἀνέωχθην, 1st *aor. pass.* of ἀνολγώω.
 ἀνὴρ, -δρός, *m.* man, husband.
 ἀνθέξομαι, *fut.* of ἀντέχομαι.
 ἀνθίστημι, ἀντι-στήσω, resist.
 ἀνθ-ομολογέομαι, confess, *give thanks.
 ἄνθρωπος, -ου, *m.* man.
 ἀν-ίστημι, ἀνα-στήσω, *trans.* raise up, *intrans.* rise up.
 Ἄννα, *f.* Anna, a prophetess.
 Ἄννας, *m.* Annas, a high priest.
 ἀ-νόητος, -ον, *adj.* foolish.
 ἄ-νοια, -ας, *f.* madness, foolishness.
 ἀν-οίγω, -οίξω, open.
 ἄ-νομος, -ον, *adj.* wicked, lawless.
 ἀν-ορθώω (ὀρθός), 1st *aor. pass.* ἀνωρθώθην, make straight.
 ἀντ-απο-δίδωμι, -δώσω, recompense.
 *ἀντ-από-δομα, -τος, *n.* a recompense.
 *ἀντ-απο-κρίνομαι, -κρινοῦμαι, answer again.
 ἀντεῖπον, 2nd *aor.* (with no *pres.* in use), gainsay.
 ἀντ-έχομαι, ἀνθέξομαι, hold to, cleave to.
 ἀντί, *prep.* against, instead of. ἀνθ' ὧν, because.
 ἀντι-βάλλω, -βαλῶ, exchange (of words), have communications.
 ἀντί-δικος, -ου, *m.* adversary, opponent in a suit.
 ἀντι-καλέω, invite in return, bid again.
 ἀντί-κειμαι, -είσομαι, be placed opposite. ὁ ἀντι-κείμενος, an adversary.
 ἀντι-λαμβάνομαι, -λήψομαι for -λήψομαι, take part with, help (with *gen.*).
 ἀντι-λέγω, -ξω, speak against.

ἀντι-μετρέω, -ήσω, measure again or in return.

ἀντι-παρ-έρχομαι, -ελεύσομαι, 2nd aor. -ήλθον, pass by on the other side.

ἀντι-πέραν = ἀντι-πέρας, adv. over against, on the other side (with *gen.*).

ἀν-υδρος, -ον, *adj.* waterless, dry.

ἀνώγειον, -ου, *n.* = ἀνώγειον or ἀνάγαιον, upper room. (ἀνω, γαῖα, above the ground.)

ἀνωθεν, adv. (from) above. ἀπὸ ἀνωθεν, from the top (redundant).

ἀνώτερον, adv. *compar.* of ἀνω, higher.

ἀξίνη, -ης (*ῖ*), *f.* axe.

ἄξιος, -α, -ον, *adj.* worthy.

ἀξιόω, -ώσω, think worthy.

ἀπ-αγγέλλω, -ελῶ, announce, bring word.

ἀπ-άγω, -ξω, lead, lead away.

ἀπ-αίρομαι, -αρούμαι, *aor.* -ήρθην, be taken away.

ἄπ-αιτέω, -ήσω, ask again, require.

ἀπ-αλλάσσω, -ξω, set free, release; *pass.* be released, be quit of.

ἀπ-αντάω, -ήσω, meet.

ἀπ-αρνέομαι, -ήσομαι, deny.

*ἀπαρτισμός, -οῦ, *n.* completion.

ἅπας, -πασα, -παν, *adj.* all.

ἀπ-έθανον, 2nd aor. of ἀποθνήσκω.

ἀπειθής, -ές, *adj.* disobedient.

ἀπ-ελθεῖν, 2nd aor. *inf.* of ἀπέρχομαι.

*ἀπ-ελπίζω, -ίσω, despair (hope to receive, L. & S.).

ἀπ-ενεχθῆναι, 1st aor. *pass. inf.* ἀποφέρειν.

ἀπ-έρχομαι, -ελεύσομαι, go away, go.

ἀπ-έχω, ἀφέξω and ἀπο-σχήσω, receive, have in full, be far from.

ἀπ-ηλλάχθαι, *perf. pass. inf.* ἀπαλλάσσω.

ἀπιστέω, -ήσω, disbelieve.

ἄ-πιστος, -ον, *adj.* faithless.

ἄ-πλοῦς, -ῇ, -οῦν, *adj.* single, clear.

ἀπό, *prep.* from, of, because of. ἀπὸ τοῦ νῦν, henceforth.

ἀπο-βαίνω, -βήσομαι, go out, turn out, happen. 2nd aor. ἀπέβην.

ἀπο-γράφω, -ψω, register, enrol.

ἀπο-γραφή, -ῆς, *f.* enrolment = Roman *census*.

*ἀπο-δεκατόω, give tithes.

ἀπο-δέχομαι, -ξομαι, welcome.

ἀπο-δημέω, -ήσω, go away.

ἀπο-δίδωμι, -δώσω, give back, give up, pay, recompense.

ἀπο-δοκιμάζω, -άσω, reject.

ἀποθήκη, -ης, *f.* (τίθημι) barn.

- ἀπο-θλίβω, -ψω, press (lit. squeeze out).
 ἀπο-θνήσκω, -θανοῦμαι, die, be killed; 2nd aor. ἀπ-έθανον, be dead.
 ἀπο-καθ-ίστημι, restore. (*ἀπεκατεστάθη, vi. 10.)
 ἀπο-καλύπτω, -ψω, reveal.
 ἀπο-κάλυψις, -εως, *f.* *revelation, unveiling.
 ἀπό-κειμαι, -κείσομαι, be laid up.
 ἀπο-κεφαλίζω, -ιῶ, behead.
 ἀπο-κλείω, -είσω, shut.
 ἀπο-κρίνομαι, -οῦμαι, answer.
 ἀπο-κρίσις, -εως, *f.* question.
 ἀπο-κρύπτω, -ψω, conceal.
 ἀπό-κρυφος, -ον, *adj.* hidden.
 ἀπο-κτείνω, -κτενῶ, kill, slay (ἀπο-κτανθῆναι; 1st aor. *infin. pass.* instead of ἀποθανεῖν).
 ἀπο-κτέννω, later form of ἀποκτείνω.
 *ἀπο-κυλίω (ῖ), roll away.
 ἀπο-λαμβάνω, -λήψομαι for -λήψομαι, 2nd aor. ἔλαβον, receive.
 ἀπο-λείχω, -ξω, lick.
 ἀπ-όλλυμι, *ολέσω, -ολῶ, kill, lose; *mid.* perish.
 ἀπο-λογέομαι, -ήσομαι, defend oneself, answer.
 ἀπο-λύτρωσις, -εως, *f.* redemption, ransoming.
 ἀπο-λύω, -σω, release, put away, send away.
 ἀπο-μάσσω, -ξω, wipe off.
 ἀπο-πλύνω, -ῶ, wash.
 ἀπο-πνίγω, -ξω, choke.
 ἀπορέω, -ήσω, be perplexed (ἄ-πορος).
 ἀπορία, -ας, *f.* distress.
 ἀπο-σπάω, -σπᾶσω, draw; *pass.* be parted.
 ἀπο-στέλλω, -στελῶ, -έσταλκα, send forth.
 ἀπόστολος, -ον, *m.* (ἀποστέλλω) *apostle.
 ἀπο-στοματίζω, -σω, *provoke to speak, *catechise (στομα).
 ἀπο-στρέφω, -ψω, turn away, return, put back.
 ἀπο-τάσσομαι, -ξομαι, *bid farewell, *renounce.
 ἀπο-τελέω, -έσω, perfect. *λάσεις*, perform cures.
 ἀπο-τινάσσω, -ξω, shake off.
 ἀπο-φέρω, ἀποίσω, 1st aor. *pass.* -ἡνέχθην, carry away.
 ἀπο-χωρέω, -ήσω, go away, depart.
 ἀπο-ψύχω, -ξω, faint, expire.
 ἄπτομαι, -ψομαι, touch.
 ἄπτω, -ψω, light.
 ἄρα, then.

ἀρα (= Latin *num*), *interrog. particle*, stronger form of ἀρα.

Ἀράμ, *m.* Aram, son of Esrom.

ἀργύριον, -ου, *n.* piece of silver, money.

ἀρθήσομαι, *fut. pass.* of ἄρρω.

ἀριθμέω, -ήσω, *number*.

ἀριθμός, -οῦ, *m.* number.

Ἀριμαθαία, -ας, *f.* Arimathæa, a city of Judæa, generally identified with Ramathaim Zophim, the birthplace of Samuel.

ἀριστάω, -ήσω, *dine, breakfast*.

ἀριστερός, -ά, -όν, *adj.* left. ἡ ἀριστερά, the left hand; ἐξ ἀριστερῶν, on the left.

ἀριστον, -ου, *n.* dinner.

ἀρκέω, -έσω, *be sufficient; pass. be content with*.

ἀρνέομαι, -ήσομαι, *deny*.

*ἀροτριάω, -άσω (= ἀρόω), *plough*.

ἀροτρον, -ου, *n.* plough.

ἀρπαγή, -ῆς, *f.* plundering, extortion.

ἄρπαξ, -αγος, *adj.* (ἀρπάξω) ravening, rapacious; as *subst.* extortioner.

ἀρνός, *m. f.* lamb. (*Gen.* without *nom.* in use, ἀμνός being used instead.)

ἄρσην, -εν, *adj.* male.

ἄρτος, -ου, *m.* bread.

*ἀρτύω, -ύσω, *prepare, season*.

Ἀρφαξάδ, *m.* Arphaxad, son of Shem.

ἀρχαῖος, -α, -ον, *adj.* ancient. οἱ ἀρχαῖοι, men of old.

ἀρχή, -ῆς, *f.* beginning.

ἀρχιερεύς, -έως, *m.* high priest; *plur.* the chief priests. xxii. 52, note.

*ἀρχι-συνάγωγος, -ου, *m.* ruler of the synagogue.

*ἀρχιτελώνης, -ου, *m.* chief publican, chief collector of tolls. Chap. xix. 2, note.

ἀρχομαι, -ξομαι, *begin*.

ἀρχων, -οντος, *m.* ruler, chief.

ἄρωμα, -ατος, *n.* sweet herb, spice.

Ἀσήρ, *m.* Aser.

ἄσβεστος, -ον, *adj.* unquenchable.

ἀσθένεια, -είας, *f.* weakness, infirmity.

ἀσθενέω, -ήσω, *be sick*.

ἀσθενής, -ές, *adj.* weak, sick.

ἀσκός, -οῦ, *m.* wine-skin.

ἀσπάζομαι, -άσομαι, *greet, salute*.

ἀσπασμός, -οῦ, *m.* salutation, greeting.

*ἀσσάριον, -ου, *n.* (Lat. *assarius*) a small copper coin, farthing.

ἀστραπή, -ῆς, *f.* lightning.

ἀστράπτω, -ψω, lighting.

ἄστρον, -ου, *n.* star.

ἀσφάλεια, -ας, *f.* certainty.

ἀσώτως, *adv.* luxuriously, profligately (ἀ-σώζω).

ἄ-τεκνος, -ον, *adj.* childless.

ἀτενίζω, -σω, fasten eyes on, look steadfastly.

ἄτερ, *prep.* without.

ἀ-τιμάζω, -σω, dishonour, handle shamefully.

ἀ-τοπος, -ον, *adj.* out of place, amiss.

Αὔγουστος, -ου, *m.* Augustus.

αὔλέω, -ήσω, pipe, play the pipe.

αὐλή, -ῆς, *f.* court.

αὐλιζομαι, -ιούμαι, lodge, dwell.

αὐξάνω, -ήσω, increase, grow.

αὔριον, *adv.* to-morrow. ἡ αὔριον (ἡμέρα), the morrow.

αυστήρος, -ά, -όν, *adj.* austere (lit. rough, bitter. αὔω, to dry).

αὐτός, -ή, -ό, *pron.* self (of all persons), himself; he (emphatic), him, her, it, them (often repeated or added to *participles*). Chap. viii. 27, xix. 26.

αὐτ-όπτης, -ου, *m.* eye-witness.

αὐτόν. See εἰαυτόν.

αὐτοῦ, *adv.* here.

ἀφ-αιρέω, -ήσω, -εἶλον, take away.

ἄφαντος, -ον, *adj.* invisible (ἀ-φαίνομαι).

ἀφείς, 2nd *aor. part.* of ἀφίημι.

ἄφεσις, -εως (ἀφίημι), *f.* forgiveness, remission.

*ἀφένονται, rare form of ἀφεῖνται, 3rd *plur. perf. pass.* of ἀφίημι.

ἀφ-ίημι, -ήσω, send away, pass over, forgive, suffer, leave, yield up.

ἄφες, let be. (ἀφίομεν, xi. 4.)

ἀφίστημι, *intrans. in pass. and 2nd aor. ἀπέστην*, depart from, fall away.

ἀφόβως, *adv.* without fear.

ἀφ-ορίζω, -ιῶ, separate.

ἀφρός, -οῦ, *m.* foam.

ἄφρων, -ον, *adj.* (ἀ-φρήν) foolish.

ἀφυπνῶω, -ώσω, *fall asleep (wake from sleep).

ἀχάριστος, -ον, *adj.* unthankful.

ἀ-χρεῖος, -ον, *adj.* useless, unprofitable.

ἄχρι, *adv.* until, up to.

ἄχυρον, -ου, *n.* chaff.

βαθύνω, -ῶ, deepen. go deep.

βάθος, -ους, *n.* depth, deep (sea).

βαθύς, -εῖα, *ύ, adj.* deep. ὄρθρου βαθέος, at early dawn.

βαλάντιον, -ου, *n.* purse.

βάλλω, βαλῶ, βέβληκα, ἔβαλον, cast, throw, lay, put.

βάπτω, -ψω, dip.

βαπτίζω, -ίσω (βάπτω), baptize, wash.

*βάπτισμα, -ματος, *n.* baptism.

*βαπτιστής, -ου, *m.* Baptist.

Βαραββᾶς (son of Abba), *m.* Barabbas.

*βαρέω, -ήσω (late form of βαρύνω), make heavy.

Βαρθολομαῖος, -ου, *m.* Bartholomew. Chap. vi. 14.

βασανίζω, -ιῶ, torment, distress.

βάσανος, -ου, *f.* torment.

βασιλεία, -είας, *f.* kingdom.

βασιλείον, -ου, *n.* palace; more common in *plur.* king's courts.

βασιλεύς, ἑως, *m.* king.

βασιλεύω, -εύσω, rule, reign.

βασίλισσα, -ης, *f.* queen.

βαστάζω, -άσω, lift up, bear.

βάτος, -ου, *f.* bush, bramble-bush.

βάτος, -ου, *m.* bath. Hebrew liquid measure=72 sextarii, or about 13½ gallons.

*βδελυγμα, -ματος, *n.* abomination.

Βεελζεβούλ, *m.* Beelzebub ('lord of flies'). 2 *Kings* i. 4. By changing the last letter the name became 'lord of dung.'

βελόνη, -ης (βέλος), *f.* needle.

Βηθανία, -ας, *f.* Bethany, a village fifteen furlongs from Jerusalem (*John* xi. 18), at the mount of Olives.

Βηθλέεμ, *f.* Bethlehem, a town six miles east of Jerusalem, the birth-place of David and of our Lord.

Βηθσαιδά, *f.* ('house of fishing') Bethsaida, the name of two towns on the opposite sides of the lake of Tiberias.

Βηθφαγή ('house of unripe or winter figs'), Bethphage, a village near Bethany.

βιάζομαι, -σομαι, enter violently, carry by force.

βιβλίον, -ου, *n.* book.

βίβλος, -ου, *f.* book.

βίος, -ου, *m.* life, living, substance.

βλάπτω, -ψω, hurt.

βλασφημέω, -ήσω (βλάξ), speak lightly of, blaspheme.

βλασφημία, -ας, *f.* blasphemy.

βλέπω, -ψω, look at, see.

βλητέον, *verb. adj.* (βάλλω) one must throw or pour.

- βοάω, -ήσομαι, shout, cry.
 *βόθυνος, -ου, *m.* pit (late for βόθρος).
 βολή, -ῆς, *f.* (βάλλω) cast.
 Βόοζ, *m.* Boaz, husband of Ruth.
 Βορράς, ᾱ, *m.* Attic contr. for Βορέας, -ου, *m.* the north wind, the north.
 βόσκω, ἤσω, feed.
 βουλεύομαι, -εύσομαι, take counsel.
 βούλομαι, -ήσομαι, will, wish, be minded, intend.
 βουλευτής, -οῦ, *m.* councillor.
 βουλή, -ῆς, *f.* counsel.
 βουνός, -οῦ, *m.* hill.
 βοῦς, βοός, *m.* ox.
 βραδύς, -εία, -ύ, *adj.* slow.
 βραχίον, -ονος, *m.* the arm. (Latin *brachium*.)
 βραχύς, -εία, -ύ, *adj.* short. μετὰ βραχὺ, after a little while.
 βρέφος, -εος, -ους, *n.* child.
 βρέχω, -ξω, rain, wet.
 *βρυγμός, -οῦ, *m.* gnashing.
 βρῶμα, -ματος, *n.* food.
 βρώσιμος, -η, -ον, *adj.* eatable.
 βυθίζομαι, sink.
 βύσσος, -ου, *f.* fine linen. (Hebrew bûtz, a fine yellowish flax.)

- Γαβριήλ, Gabriel=Man of God. See *Dan.* viii. 16.
 *γαζοφυλάκιον, -ου, *n.* the treasury. (Latin *aerarium*.)
 γαλήνη, -ης, *f.* calm.
 Γαλιλαία, -ας, *f.* Galilee, the north section of Palestine, noted for the fertility of its climate and the generous nature of its inhabitants.
 Γαλιλαῖος, -ον, *m.* a Galilæan.
 γαμέω, -ήσω, marry (a wife).
 γαμίζω, ἴσω, give in marriage.
 γαμίσκομαι, be given in marriage.
 γάμος, -ου, *m.* marriage, marriage feast.
 γάρ, *conj.* for.
 γαστήρ, -τέρος or τρός, *f.* the womb.
 γε, *enclitic*, at least, at any rate.
 γέγονα, *perf.* of γίνομαι.
 Γέεννα, -ης, *f.* the valley of Himmon, south-east of Jerusalem (Tophet. *Isaiah* xxx. 33), where the idolatrous Jews offered their children to Molech; afterwards used for burning offal and the corpses of criminals; became in late times the image of the place of everlasting punishment, in which the Talmudists placed the mouth of hell. xii. 5.

γείτων, -όνος, *m. f.* a neighbour.

γέλαω, -άσω, laugh.

γεμίζω, -ίσω, Attic -ιῶ, fill, load (properly of a ship).

γέμω, be full, be filled (*present* and *imperfect* tenses only).

γενεά, -άς, *f.* generation.

γένεσις, -εως, *f.* birth, generation, genealogy.

γένημα, -ματος, *n.* fruit, produce.

γεννάω, -ήσω, beget, bring forth, bear.

γέννημα, -ματος, *n.* offspring, generation.

Γεννησαρέτ. Gennesaret, a district north-west of the lake of Tiberias.

γεννητός, -ή, -όν, *adj.* born.

Γεργεσηνοί, -ῶν, *m.* Gergesenes. viii. 26, note.

γεύομαι, -σομαι, taste.

γε-ωργός, -οῦ, *m.* tiller of the ground, husbandman.

γῆ, -ῆς, *f.* earth, land, soil.

*γῆρος, -εος, -ους, *n.* = γῆρας, -ας, -ως, old age.

γίνομαι (Attic, γίγνομαι), γενήσομαι, ἐγενόμην, γέγονα, be, become, happen, come to pass.

γινώσκω (Attic γιγνώσκω), γινώσομαι, ἔγνων, ἔγνωκα, know.

γλῶσσα, -ης, *f.* tongue.

γνοῦς, 2nd aor. part. of γινώσκω.

γνωρίζω, -ίσω, Attic -ιῶ, make known.

γνώσις, -εως, *f.* knowledge.

γνωστός, -ή, -όν, *adj.* known. οἱ γνωστοί, acquaintances.

γογγύζω, -σω, murmur.

γονεύς, -έως, *m.* (γεννάω), parent.

γόνυ, -ατος, *n.* knee.

γράμμα, -ατος, *n.* writing, bond.

γραμματεὺς, -έως, *m.* (γράφω) scribe. The scribes were the custodians and interpreters of the law, as well as its transcribers, and represented the religious life of the people far more than the priests or Levites.

γραφή, -ῆς, *f.* writing; *plur.* scriptures.

γράφω, -ψω, write.

γρηγορέω, watch (a late *present* from ἐγρήγορα).

γυνή, -αικός, *f.* woman, wife.

γωνία, -ας, *f.* corner.

δαιμονίζομαι, *be possessed with a devil, be a demoniac.

δαιμόνιον, -ου, *n.* *demon, *devil. Chap. viii. 28.

δαίμων, -ονος, *m.* *demon, *devil. viii. 31.

δάκρυ, -υος, *n.* tear.

δακτύλιος, -ου, *m.* a ring.

δάκτυλος, -ου, *m.* finger.

δανίζω, -σω, lend.

*δανιστής, -οῦ, *m.* lender.

δαπανάω, -ήσω, spend.

δαπάνη, -ης, *f.* cost.

Δαυίδ, *m.* David, son of Jesse, and ancestor of Joseph, and of Mary.

δέ, *conj.* but, and. See μέν.

δέησις, -εως, *f.* supplication, prayer.

δείκνυμι, δείξω, show.

δεῖ (*impers.* from δέω), it is necessary; *imp.* εἰδει.

δεινῶς, *adv.* terribly, vehemently.

δειπνέω, -ήσω, sup.

δείπνον, -ου, *n.* supper, feast.

δέκα, *num.* ten.

δέκα καὶ ὀκτώ, *num.* eighteen.

*δεκτός, -ή, -όν, *adj.* (δέχομαι) acceptable.

δένδρον, -ου, *n.* tree.

δεξιός, -ά, -όν, *adj.* right. ἐκ δεξιῶν, on the right. *Subst.* δεξιά, -ās, *f.* right hand.

δεόμαι, -ήσομαι, beg, entreat; *1st aor.* ἐδεήθην.

δέρω, -ῶ, beat; *fut. pass.* *δαρήσομαι.

δεσμεύω, -σω, bind.

δεσμός, -οῦ, *m.* bond; *plur.* τὰ δεσμά, bands.

δεσπότης, -ου, *m.* master, Lord.

δεῦρο, *adv.* come! come hither.

δεῦτε, *adv.* come! come hither (used with *plural*).

*δευτερό-πρωτος, -ον, *adj.* second-first. See note, chap. vi. i.

δεύτερος, -α, -ον, second. ἐκ δευτέρου, a second time.

δέχομαι, -ξομαι, receive.

δέω, δήσω, bind.

δή, *adv.* now.

δηνάριον, -ου, *n.* a denarius, a silver coin, originally a 'ten-as' -piece, afterwards increased to sixteen. In the time of Augustus it weighed about 60 grs. The common rendering 'penny' is misleading, as it was the ordinary pay for a day's labour (*Matt.* xx. 2), and more than a soldier received. *TAC. Annals*, i. 17.

διά, *prep.* through.

διαβαίνω, -βήσομαι, cross over.

διαβάλλω, -βαλῶ, accuse, slander.

διαβλέπω, -ψω, see clearly.

διάβολος, -ου, *m.* (διαβάλλω) *devil, slanderer. *iv.* 2, 3, 5, 6, 13; *viii.* 12.

- δι-αγγέλλω, -εἰλῶ, publish abroad.
 *δι-αγνωρίζω, -ίσω, make known.
 *δι-αγογγύζω, -σω, murmur.
 *δι-αγρηγορέω, remain awake, be fully awake.
 δι-αδίδωμι, -δώσω, divide, distribute.
 διαθήκη, -ης, *f.* (δια-τίθημι) covenant.
 δι-αιρέω, -ήσω, divide ; *2nd aor.* διεἶλον.
 δι-ακαθαίρω, -αρῶ, cleanse thoroughly.
 δι-ακονέω, -ήσω, minister, serve.
 δι-ακονία, -ας, *f.* serving.
 δι-αλαλέω, -ήσω, commune ; *pass.* be noised abroad.
 δι-αλείπω, -ψω, cease.
 δι-αλογίζομαι, -ίσομαι, converse, dispute.
 δι-αλογισμός, -ου, *m.* thought, reasoning.
 δι-αμαρτύρομαι, testify.
 δι-αμένω, -ῶ, continue.
 δι-αμερίζω, -ίσω, divide.
 *δι-αμερισμός, -ου, *m.* division.
 δι-ανένω, -σω, make signs (by a nod).
 δι-ανόημα, -ατος, *n.* thought.
 διά-νοια, -ας, *f.* mind, mental power, heart.
 δι-ανοίγω, -ξω, open.
 δι-ανυκτερεύω, -σω, pass the night, continue all night.
 δι-απαντός, *adv.* continually, always.
 δι-απεράω, -άσω, cross over.
 δι-απορεύομαι, -σομαι, go through.
 δι-απορέω, -ήσω, be perplexed ; so in *middle*.
 δι-απραγματεύομαι, -σομαι, *gain by trading.
 διαρρήγνυμι, -ρήξω, } tear, rend.
 *δι-αρήσσω, }
 δι-ασείω, -σω, shake violently, *do violence to.
 *δι-ασκορπίζω, -ίσω, scatter, waste.
 δι-αστρέφω, -ψω, turn about, pervert.
 δι-ασώζω, -σω, save.
 δι-ατάρασσω, -ξω, trouble greatly.
 δι-ατάσσω, -ξω, command, order.
 δι-ατηρέω, -ήσω, keep.
 δι-ατί, *adv.* why.
 δι-ατίθεμαι, appoint.
 δι-αφέρω, differ from, be better than.
 δι-αφθείρω, -ερῶ, destroy.
 δι-αφυλάττω, -ξω, guard.

- δια-χωρίζομαι, -σομαι, depart.
 διδάσκαλος, -ου, *m.* master, teacher.
 διδάσκω, -ξω, teach.
 διδαχή, -ῆς, *f.* teaching.
 δίδωμι, δώσω, give.
 δι-εγείρω, -ερῶ, awake.
 δι-ερμηνεύω, -σω (* δι-ερμήνευσα), interpret.
 δι-έρχομαι, *aor.* δι-ἦλθον, come or go through.
 δι-ηγέομαι, -ήσομαι, declare.
 δι-ήγησις, -εως, *f.* narrative.
 δι-ίστημι, δια-στήσω, *2nd aor.* δι-έστην, intervene; *intrans.* part from.
 δι-ισχυρίζομαι, -σομαι, affirm confidently.
 δίκαιος, -α, -ον, *adj.* just, righteous, obedient to the law.
 δικαιοσύνη, -ῆς, *f.* righteousness.
 δικαιώω, -ώσω, justify, vindicate.
 δικαίωμα, -ατος, *n.* ordinance (amendment of a wrong).
 δικαίως, *adv.* justly.
 δικαστής, -οῦ, *m.* judge.
 δίκτυον, -ου, *n.* net, fishing-net.
 διό, *conj.* wherefore.
 *διοδεύω, -σω (δόδος), go about.
 δι-ορύσσω, -ξω, dig through, break into.
 διότι, *conj.* because.
 δίς, *adv.* twice.
 διχοτομέω, -ήσω, cut asunder, severely scourge.
 διώκω, -ξω, pursue.
 δόγμα, -ατος, *n.* (δοκέω) decree.
 δοκέω, -ξω and -ήσω, think, seem.
 δοκιμάζω, prove, interpret (lit. to test metals).
 δοκός, -οῦ, *f.* beam.
 δόμα, -ατος, *n.* (δίδωμι) gift.
 δόξα, -ης, *f.* glory.
 δοξάζω, -άσω, glorify.
 δουλεύω, -εύσω, serve.
 δούλη, -ης, *f.* handmaid.
 δούλος, -ου, *m.* slave, servant.
 δοχή, -ῆς (δέχομαι), reception, feast.
 δραμών, *2nd aor. part.* of τρέχω.
 δραχμή, -ῆς, *f.* drachma, piece of silver. (A Greek coin equivalent to a Roman denarius.)
 δύναμαι, -ήσομαι, ἐδυνήθην or ἠδυνήθην, be able.

δύναμις, -εως, *f.* power; *plur.* *miracles, mighty works.

δυναστής, -ου, *m.* prince.

δυνατός, -ή, -όν, *adj.* possible. ὁ δυνατός (of God), he that is mighty.

δύο, *num.* two (*dative* *δυσί).

δυσ-βάστακτος, -ον, *adj.* (βαστάζω) grievous to be borne.

*δυσ-κόλως, *adv.* hardly, with difficulty.

δυσμαί, -ῶν, *f.* (δύω), the west.

δύω (δύνω), -σομαι (*2nd aor.* ἔδυν), sink (into the sea), set (of the sun).

δώδεκα, *num.* twelve.

*δῶμα, -ατος, *n.* house, housetop.

δῶρον, -ου, *n.* gift.

ἐα, *interject.* ah! or let alone. (ἐάω.)

ἐάν. 1. *conj.* if; 2. after relative words = ἄν. *ὅς ἐάν, whosoever.

ἐαυτόν, -ήν, -ό (αὐτόν, -ήν, -ό), himself, herself, etc.; (of 2nd person), yourself.

ἐάω, ἐάσω, εἴασα, allow, suffer, permit.

ἐβδομήκοντα, *num.* seventy.

Ἑβερ, *m.* Eber. *Gen.* x. 24.

Ἑβραϊκός, -ή, -όν, *adj.* Hebrew.

ἐγγίζω, -ίσω, draw near, approach.

ἐγγύς, *adv.* near, nigh.

ἐγείρω, -ερῶ, *perf. pass.* ἐγήγερμαι, raise, raise up; *mid.* rise, arise; *pass.* be raised up.

ἐγ-κάθετος, -ον, *adj.* put in secretly (ἐγκαθίημι), suborned; as *subst.* a spy.

*ἐγ-κακέω, -ήσω, faint.

ἐγ-κρύπτω, -ψω, hide in.

ἐγ-κνος, -ον, *adj.* great with child.

ἐγώ, *pron.* I.

ἐδαφίζω, -ίσω, beat level and firm, *level with the earth, dash to the ground.

ἐθηκα, *aor.* of τίθημι.

ἐθίζω, -σω, accustom; *perf. pass. part.* ἐθισμένος, customary.

ἔθνος, -ους, *n.* nation; *plur.* *Gentiles.

ἔθος, -ους, *n.* custom.

εἰ, *conj.* if (*conditional and interrogative*). εἰ δὲ μήγε, otherwise.

εἶδον, *2nd aor.* of ὁράω. (*3rd plur.* *εἶδαν.)

εἶδος, -ους, *n.* form.

εἴκοσι, *num.* twenty.

εἰκόν, -όνος, *f.* likeness.

εἰλκωμένος, *pass. part.* ἐλκόω.

εἰμί, *imp. 3rd.* ἦν, *ἤμην, *fut.* ἔσομαι, be (frequently used with *present part.*).

εἵνεκεν. See ἕνεκα.

εἶπον, 2nd aor. of λέγω (3rd plur. εἶπαν, iii. 12, etc.).

εἶρηκα, *perf.* of λέγω.

εἰρήνη, -ης, *f.* peace.

εἰς, *prep.* into, to, at (with *verb* of rest, in pregnant sense, chap. iv. 44, ix. 61).

εἰς, μία, ἐν, *num.* one, *a (= τὶς, chap. v. 3, xv. 15).

εἰσ-άγω, -ξω, 2nd aor. εἰσήγαγον, bring in.

εἰσ-ακούω, -σομαι, listen to.

εἰσ-έρχομαι, -ελεύσομαι, go into, enter. (*εἰσῆλθατε, xi. 52.)

εἰσ-πορεύομαι, -σομαι, go into, enter.

εἰσ-φέρω, 2nd aor. εἰσ-ήνεγκον, bring, bring in.

εἴτα, *adv.* then.

εἰωθα (*perf.* no *pres.*) be wont.

ἐκ (ἐξ), *prep.* from, out of, of, at the rate of; ἐκ δεξιῶν, on the right hand.

ἐκαστος, -η, -ον, *pron.* each.

ἐκατόν, *num.* one hundred.

ἐκατονταπλασίων, -ονος, *adj.* a hundredfold.

ἐκατοντάρχης, -ου, *m.* centurion, leader of one hundred men. (There were sixty centurions in each legion, and the number of men under each varied with the strength of the legion from fifty to one hundred.)

ἐκ-βάλλω, -βαλῶ, -βέβληκα, cast out.

ἐκ-δίδομαι, -δώσομαι, let out, farm out. (*ἐξέδετο, xx. 9.)

*ἐκ-δικέω, -ήσω, do one justice, avenge.

*ἐκ-δίκησις, -ews, *f.* vengeance.

ἐκ-διώκω, -ξομαι, *-ξω, chase away, persecute.

ἐκ-δύω, -σω, strip.

ἐκεῖ, *adv.* there, thither.

ἐκεῖθεν, *adv.* thence.

ἐκεῖνος, -η, -ο, that, he, she, it.

*ἐκ-ζητέω, -ήσω, seek out, require, exact.

*ἐκ-κακέω, -ήσω, faint, be faint-hearted.

ἐκ-κομίζω, -ίσω, carry out for burial.

ἐκ-κόπτω, -ψω, cut down, cut off.

ἐκ-κρέμαμαι, *pass.* hang upon. (*ἐξεκρέμετο, xix. 48.)

ἐκ-λέγω, -ξω, choose from. ἐκλελεγμένος, chosen.

ἐκ-λείπω, -ψω, fail.

ἐκ-λεκτός, -ή, -ον, *adj.* chosen, elect.

ἐκ-μάσσω, -ξω, wipe.

*ἐκ-μυκτηρίζω, -σω, scoff at, lit. turn up the nose at. (μυκτήρ.)

*ἐκ-πειράζω, -άσω, tempt.

ἐκ-πλήσσομαι, -ξομαι, be astonished.

ἐκ-πνέω, -πνεύσομαι or -σοῦμαι, breathe one's last, give up the ghost.

ἐκ-πορεύομαι, -σομαι, go out, come out.

*ἐκ-ρίζω, -ώσω, root out.

ἐκ-στασις, -εως, *f.* (ἐξίστημι), *amazement, lit. standing aside.

ἐκ-τείνω, -τενῶ, stretch out.

ἐκ-τελέω, -έσω, finish.

*ἐκ-τενῶς, *adv.* (ἐκ-τείνω), *comp. par.* ἐκτενέστερον, more earnestly.

*ἐκ-τινάσσω, -ξω, shake off.

ἐκτος, -η, -ον, *num. adj.* sixth.

ἐκ-φέρω, ἐξοίσω, bring forth.

ἐκ-φεύγω, -ξω, escape.

*ἐκ-χύνω (= ἐκχέω), pour out, spill.

ἐκ-χωρέω, -ήσω, depart out.

ἐλαία, -ας, *f.* olive.

ἐλαιον, -ου, *n.* oil.

ἐλαύνω, ἐλάσω, ἐλῶ, drive.

ἐλαχον, 2nd aor. λαγχάνω.

ἐλάχιστος, -η, -ον, *superl. adj.* smallest, least.

ἐλέγχω, -ξω, reprove, rebuke.

ἐλεέω, -ήσω, pity.

*ἐλεημοσύνη, -ης, *f.* alms.

ἐλεος, -ου, **n.* pity (*masc.* in classical Greek).

ἐλήλυθα, *perf.* of ἐρχομαι.

Ἐλιακείμ, *m.* Eliakim, an ancestor of Joseph.

Ἐλιέζερ, *m.* Eliezer, ancestor of Joseph.

Ἐλिसάβητ, *f.* Elisabeth, wife of Zacharias.

Ἐλισαῖος, -ου, *m.* Elisha the prophet.

ἐλκος, -εος, -ους, *n.* wound, sore.

ἐλκώ, wound sorely; *pass. part.* covered with sores.

Ἐλμαδάμ, *m.* Elmadam.

ἐλπίζω, -ῶ, hope.

ἐμαντόν, -ήν, *pron.* myself.

ἐμ-βαίνω, 2nd aor. ἐν-έβην, embark.

ἐμβάλλω, -βαλῶ, cast into.

ἐμ-βλέπω, -ψω, look at, consider.

Ἐμμαούς, Emmaus, a village sixty stades from Jerusalem.

ἐμός, -ή, -όν, *pron.* my, mine.

ἐμ-παίζω, -ξομαι, *ἐνέπαιξα (παῖς), mock.

ἐμ-πεπλησμένος, *perf. pass. part.* of ἐμ-τίμπλημι

ἐμ-τίμπλημι, -πλήσω, fill.

• ἐμ-πίπτω, -πεσοῦμαι, ἐνέπεσον, fall in, fall among.

ἐμπροσθεν, *adv.* before, in presence of.

- ἐμ-πτύω, -σω, spit in, upon.
 ἐμφοβος, -ον, *adj.* (φόβος), affrighted.
 ἐν, *prep.* in, among, on.
 *ἐναντι, *adv.* before, in presence of.
 ἐνατος (ἐννατος), -η, -ον, *adj.* ninth.
 ἐν-δεκα, *num.* eleven.
 ἐνδέχομαι, -ξομαι, admit. οὐκ ἐνδέχεται, *impers.* it is impossible.
 *ἐνδιδύσκω, put on; *pass.* wear (with *accus.*).
 ἐνδοξος, -ον, *adj.* (δόξα), of high repute, splendid, gorgeous, glorious.
 *ἐνδυμα (ῦ), -ατος, *n.* garment.
 ἐν-δύω, -σω, clothe, put on.
 ἐν-εδρεύω, -σω (ἐνέδρα), lie in wait for.
 ἐν-εἰμι, -έσομαι, be within, be possible.
 ἐνεκα, } *prep.* for the sake of.
 ἐνεκεν, }
 ἐν-εργέω, -ήσω, work.
 ἐν-έχω, -ξω (with *dat.*), *press upon, set oneself against.
 ἐνθάδε, *adv.* here.
 ἐνθεν, *adv.* hence.
 ἐνιαυτός, -οῦ, *m.* year.
 *ἐν-ισχύω, -σω (ισχύς), strengthen.
 ἐννέα, *num.* nine.
 ἐνενήκονταεννέα, ninety-nine.
 *ἐν-νεύω, -σω, make signs to.
 ἐν-οχλέω, -ήσω, trouble.
 ἐντέλλομαι, -οῦμαι, command, give charge.
 ἐντεῦθεν, *adv.* hence.
 ἐντιμος, -ον, *adj.* honourable with, precious to, dear to.
 ἐντολή, -ῆς, *f.* commandment.
 ἐντός, *adv.* within, inside.
 *ἐν-τρέπομαι, -ψομαι (turn towards), pay heed to, reverence.
 ἐντυλίσσω, -ξω, wrap up, roll up.
 ἐνώπιον, *prep.* (ὥψ) before, in the sight of.
 *Ἐνὼς, *m.* Enos, son of Seth.
 *Ἐνώχ, *m.* Enoch.
 ξ. See ἐκ.
 ξ, *num.* six.
 ξ-άγω, -ξω, lead out.
 ξ-αιτέομαι, -ήσομαι, ask for, make supplication for.
 ξαίφνης, *adv.* suddenly.
 ξ-ανίστημι, -ανα-στήσω, raise up.

*Ξ-απο-στέλλω, -ῶ, send away.

*Ξ-αστράπτω (ἀστραπή), glisten, dazzle.

Ξ-έρχομαι, -ελεύσομαι, -ῆλθον, -ελήλυθα, come out, come forth, go out.

Ξεστι(ν), *impers.* it is lawful.

Ξ-ηγέομαι, -ήσομαι, rehearse (lit. be leader of).

Ξήκοντα, *num.* sixty.

Ξῆς, *adv.* (ἔχω, ἔξω), in order. ἐν τῇ ἑξῆς, next day.

Ξ-ίστημι, ἐκστήσω (stand out), amaze.

Ξοδος, -ου, *f.* departure, decease.

Ξ-ομολογέομαι, -ήσομαι, confess, *make acknowledgment, *thank.

Ξόν, *neut. part.* of ἔξεστι.

*Ξ-ουθενέω, -ήσω, = ἔξ-ουθενόω, set at nought.

Ξουσία, -ας, *f.* power, authority.

*Ξουσιάζω, -άσω, have authority over.

Ξω, *adv.* outside.

Ξωθεν, *adv.* from outside, outside.

Ξορτή, -ῆς, *f.* feast.

Ξ-αγγελία, -ας, *f.* promise.

Ξπαθον, *2nd aor.* of πάσχω.

Ξ-αθροίζομαι, -σομαι, gather together.

Ξπαινέω, -έσω, commend.

Ξ-αίρω, -αρῶ, lift up.

Ξ-αυσχύνομαι, -σχυνθήσομαι, be ashamed of.

Ξ-αιτέω, -ησω, beg.

Ξπάν, *conj.* whenever (late form of ἐπῆν).

Ξ-ανάγω, -ξω, put out from the shore.

*Ξ-ανα-παύομαι, *-παήσομαι, rest upon.

Ξ-αν-έρχομαι, -ελεύσομαι, come back again.

Ξπάνω, *adv.* above, over, on the top, on.

Ξπεί, *conj.* since, inasmuch-as.

Ξπειδή, *conj.* since, when.

Ξπειδήπερ, *conj.* forasmuch as.

Ξ-εἶδον, *2nd aor.* (ἐφοράω), look upon.

Ξ-εισέρχομαι, -ελεύσομαι, come upon.

Ξπειτα, *adv.* then.

Ξ-έρχομαι, -ελεύσομαι, come upon.

Ξ-ερωτάω, -ήσω, ask.

Ξ-έχω, ἐφέξω, observe, mark.

Ξηρεάζω, -άσω, revile, abuse.

Ξπ (ἐπ' before a vowel, ἐφ' before an aspirate), with *gen.* in the time of, on, in, near; with *dat.* on, at, in, on the ground of; with *accus.* to, on, upon, as far as, over.

- ἐπι-βάλλω, -βαλῶ, lay upon, put upon, fall to.
 ἐπι-βιβάζω, cause to mount, set upon.
 ἐπι-βλέπω, -ψω, look upon.
 ἐπι-βλημα, -ατος, *n.* piece (laid on), *patch.
 ἐπι-γινώσκω, -γνώσσομαι, perceive, know. (Attic ἐπι-γιγνώσκω.)
 ἐπι-γραφῇ, -ῆς, *f.* inscription.
 ἐπι-γράφω, -ψω, write upon.
 ἐπι-δείκνυμι, -δείξω, show.
 ἐπι-δίδωμι, -δώσω, give to.
 ἐπι-ζητέω, -ήσω, seek.
 ἐπι-θυμέω, -ήσω, desire, lust after.
 ἐπι-θυμία, -ας, *f.* desire.
 ἐπι-καλέομαι, 1st aor. -εκληθήην, be called, surnamed.
 ἐπι-κείμαι, press upon, be instant.
 ἐπι-κρίνω, -ῶ, decide, give sentence.
 ἐπι-λαμβάνομαι, -λήψομαι, -ελάβον, take hold of.
 ἐπι-λανθάνομαι, 2nd aor. ἐπελαθόμην, forget.
 ἐπι-λείχω, -ξω, lick.
 ἐπι-λελησμένος, *perf. pass. part.* ἐπιλανθάνομαι.
 ἐπι-μελέομαι, -ήσομαι, take care of.
 ἐπιμελῶς, *adv.* diligently.
 ἔπιον, 2nd aor. of πίνω.
 ἐπι-ούσιος, -α, -ον, *adj.* 'for the coming day.'
 ἐπι-πίπτω, -πεσοῦμαι, 2nd aor. -έπεσον, fall upon.
 ἐπι-πορεύομαι, -σομαι, resort to.
 ἐπι-ρρίπτω, -ψω, throw upon.
 ἐπισιτισμός, -οῦ, *m.* food, victuals.
 *ἐπισκεύεσθαι (for ἐπισκοπέω), 1st aor. ἐπεσκεψάμην, go to see, visit.
 ἐπισκιάζω, -άσω, overshadow.
 ἐπισκοπή, ῆς, *f.* visitation.
 ἐπιστάτης, -ου, *m.* master.
 ἐπι-στρέφω, -ψω, turn round, return.
 ἐπι-συν-άγω, -ξω, collect, gather.
 ἐπι-σχύω, -σω, be strong, *be urgent.
 ἐπι-τάσσω, -ξω, command.
 ἐπι-τελέω, -έσω, accomplish, perform.
 ἐπι-τίθημι, -θήσω, -έθηκα, put upon, lay upon.
 ἐπι-τιμᾶω, -ήσω, command, rebuke.
 ἐπι-τρέπω, -ψω, permit, suffer.
 ἐπι-τροπος, -ου, *m.* (ἐπι-τρέπω) steward.
 ἐπι-φαίνω, -φανῶ, show forth, *shine upon.

ἐπι-φωνέω, -ήσω, cry out against, accuse.

*ἐπι-φώσκω (φως), grow light, be near dawn.

ἐπι-χειρέω, -ήσω, take in hand.

ἐπι-χέω, -χεῶ, pour on.

ἐπτά, *num. adj.* seven.

ἐπτάκις, *adv.* seven times.

ἐργάζομαι, -σομαι, ἡργασμαι for ἐργασμαι, work.

ἐργασία, -as, *f.* work, diligence. ἐργασίαν δίδοναι = Latin *operam dare ut* . . . give diligence.

ἐργάτης, -ον, *m.* workman, labourer.

ἔργον, -ον, *n.* work, act.

ἐρημος, -ον, *adj.* desert, desolate ; *subs.* desert place.

ἐρημώ, -ώσω, lay waste, bring to desolation.

ἐρήμωσις, -ews, *f.* desolation.

ἐριφος, -ον, *m.* goat, kid.

ἐριμμαι, *perf. pass.* of ῥίπτω.

ἐρχομαι, ἐλεύσομαι, ἐλήλυθα, ἦλθον, come, go. (*ἦλθαν, ii. 16, &c.)

ἐρῶ, *fut.* of λέγω.

ἐρωτάω, -ήσω, ask, enquire of, *entreat.

ἐσθής, -ήτος, *f.* robe, apparel.

ἐσθω, poetic form of ἐσθίω, ἔδομαι (φάγομαι, *2nd pers.* *φάγεσαι, xvii. 8.),
ἔφαγον, eat.

Ἐσλεί, *m.* Esli, an ancestor of Joseph.

ἐσπέρα, -as, *f.* evening.

Ἐσρώμ, *m.* Esrom, an ancestor of Joseph.

ἐστρωμένος, *perf. part. pass.* of στρώννυμι.

ἐσχατος, -η, -ον, last. τὰ ἐσχατα, the last state.

ἐσχον, *2nd aor.* of ἔχω.

ἐσωθεν, *adv.* from within, within. τὸ ἐσωθεν, the inside.

ἕτερος, -α, -ον, other, different, altered.

ἔτι, *adv.* yet, still, thenceforth.

ἐτοιμάζω, -άσω, prepare, make ready.

ἔτοιμος, -η, -ον, *adj.* ready.

ἔτος, -ους, *n.* year.

εὖ, *adv.* well.

εὐαγγελίζομαι, -ιούμαι, carry good tidings, *preach the gospel ; *pass.*
*receive the gospel, be preached.

εὐγενής, -ές, *adj.* noble, well born.

*εὐ-δοκέω, -ήσω, be well pleased ; *1st aor.* ἠδόκησα.

*εὐ-δοκία, -as, *f.* satisfaction, pleasing.

εὐ-εργέτης, -ον, *m.* benefactor.

- εὖ-θετος, -ον, *adj.* (τίθημι), well placed, fit.
 εὐθέως, *adv.* straightway, immediately.
 εὐθύς, -εῖα, -ύ, *adj.* straight.
 εὖ-καιρία, -ας, *f.* opportunity.
 *εὖ-κοπος, -ον, *adj.* easy.
 εὖ-λαβής, -ές, *adj.* (λαμβάνω), lit. taking hold well, *devout.
 εὖ-λογέω, -ήσω, give thanks, bless.
 *εὖ-λογητός, -όν, *adj.* blessed.
 εὐρίσκω, -ήσω, εὑρον (εὐραμεν, xxii. 2), find.
 εὖ-τόνως, *adv.* vehemently.
 εὖ-φορέω, -ήσω, bear plentifully.
 εὐφραίνομαι, -ανοῦμαι, be merry, make merry.
 *εὖ-χαριστέω, -ήσω, give thanks.
 ἔφαγον, *2nd aor.* of ἐσθίω.
 ἔφη, *3rd sing. imp.* of φημί.
 *ἐφ-ημερία, -ας, *f.* (ἡμέρα) daily service; course (of priests), which lasted
 a week.
 ἐφ-ίστημι (ἐπιστήσω, *2nd aor.* ἐπέστην, *intrans.*), stand by, come up to.
 ἐχθρα, -ας, *f.* enmity.
 ἐχθρός, -οῦ, *m.* enemy.
 ἐχιδνα, -ης, *f.* adder.
 ἔχω, ἔξω, ἔσχον, *imp.* εἶχον, have. ἐν γαστρὶ ἔχειν, be with child;
 κακῶς ἔχειν, be sick.
 τῇ ἔχομεν, on the day following.
 ἕως, *adv.* and *conj.* until, as far as.
 ἑώρακα, *perf.* ὀράω.
 Ζακχαῖος, *m.* Zacchaeus..
 Ζαχαρίας, -ου, *m.* Zachariah. Chap. xi. 51, son of Barachiah (Jehoiada).
 Cf. 2 Chron. xxiv. 20. (2) Father of John the Baptist.
 ζάω, ζήσω and ζήσομαι, live.
 Ζεβεδαῖος, -ου, *m.* Zebedee, father of James and John.
 ζεύγος, -εος, -ους, *n.* a pair, yoke.
 Ζηλωτής, -οῦ, *m.* Zealot.
 ζημιώω, -ώσω, fine, punish; *pass.* forfeit.
 ζητέω, -ήσω, seek.
 Ζοροβάβελ, *m.* Zorobabel, leader of the tribes back from the Captivity.
 ζύμη, -ης, leaven.
 ζυμόω, -ώσω, leaven.
 ζωγρέω, -ήσω, take alive, catch.
 ζωή, -ῆς, *f.* life.
 ζωογονέω, -ήσω, *save alive, *preserve.

ἡ, *conj.* or ; *after comp.* than. ἡ . . . ἡ, *either . . . or.*

ἡ, *fem.* of ὁ.

ἡ, *fem.* of ὅς.

ἦ, *3rd sing. pres. subj.* of εἶμι.

ἡγαγον, *2nd aor. indic.* of ἄγω.

ἡγεμονεύω, -σω, *be governor.*

ἡγεμονία, -ας, *f. reign.*

ἡγεμών, -όνος, *m. governor, procurator, prince.*

ἡγέομαι, -ήσομαι, *rule, command.*

ἤδη, *adv.* now, already.

ἡδονή, -ῆς, *f. pleasure.*

ἡδυνάμην, *imperf.* of δύναιμι.

ἡδύοσμον, -ον, *n.* ('sweet-smelling') mint.

ἦκω, -ξω, *come.*

ἦλθον, *2nd aor.* of ἔρχομαι.

Ἡλέ, *m.* Heli, father of Joseph.

Ἡλείας, -ου, *m.* Elias, or Elijah the prophet.

ἡλικία, -ας, *f.* age, stature.

ἥλιος, -ου, *m.* sun.

ἡμαρτον, *2nd aor.* of ἁμαρτάνω.

ἡμεῖς, *plur.* of ἐγώ.

ἡμελλον, *imp.* of μέλλω.

ἡμέρα, -ας, *f.* day. καθ' ἡμέραν, *daily.*

*ἡμιθανής, -ές, *adj.* half dead.

ἡνέχθην, *1st aor. pass.* of φέρω.

ἡμισυς, -εῖα, -υ, *adj.* half (the *fem. s.* form is used by late writers as *neut. pl.* τὰ ἡμισεία).

"Ἡρ, *m.* Er. iii. 28.

ἦρα, *1st aor.* of αἶρω.

ἦρεσα, *1st aor.* of ἀρέσκω.

Ἡρώδης, -ου, *m.* Herod. 1. Herod the Great, son of Antipater, appointed tetrarch of Judæa by Antony, B.C. 41, and afterwards made king by the Senate, by whose help he took Jerusalem, B.C. 37. His domestic life was stained by extraordinary cruelty, but he had many of the characteristics of a popular hero. 2. Herod Antipas, son of Herod the Great and Malthace, tetrarch of Galilee and Peræa. He is represented as unscrupulous and tyrannical, but weak and subject to remorse. 3. Archelaus, brother of 2, and ethnarch of Idumæa, Judæa, and Samaria ; was recalled to Rome and banished on a charge of tyranny after nine years. His government then became part of the province of Syria, but was administered by a Procurator who generally lived at Caesarea.

Ἡρωδιάς, -άδος, *f.* Herodias. iii. 19.

Ἡσαίας, -ου, *m.* Isaiah, the prophet.

ἡσυχάζω, -σω, be silent, rest.

ἠύξῃθην, 1st aor. pass. of αὐξάνω.

ἤχέω, -ήσω, sound, roar.

ἤχος, -ου, *m.* } sound, *rumour, roaring.
ἤχώ, ἤχους, *f.* }

θάλασσα, -ης, *f.* sea.

θάμβος, -εος, -ους, *n.* amazement.

θάνατος, -ου, *m.* death.

θανατόω, -ώσω, put to death.

θάπτω, -ψω, bury.

Θάρα, *m.* Terah, father of Abraham.

θαρσέω, -ήσω, be of good courage.

θαυμάζω, -άσω, wonder.

θειόν, -ου, *n.* brimstone.

θεάομαι, -άσομαι, see.

θέλημα, -ατος, *n.* will.

θέλω, -ήσω, *imper.* ἠθελον, will, wish.

θεμέλιον, -ου, *n.* foundation.

θεμελιόω, -ώσω, lay the foundations.

Θεόφιλος, -ου, *m.* Theophilus.

Θεός, -οῦ, *m.* God.

θεραπεία, -ας, *f.* household, healing.

θεραπεύω, -σω, heal.

θερίζω, -ιῶ, reap.

θερισμός, -οῦ, *m.* harvest.

θέρος, -ους, *n.* summer.

θεωρέω, -ήσω, behold, see.

θεωρία, -ας, *f.* sight.

θηλάζω, -άσω, give suck.

θηρεύω, -σω, catch.

θησαυρίζω, -ίσω, lay up treasure.

θησαυρός, -οῦ, *m.* treasure.

θνήσκω, θανοῦμαι, ἔθανον, die.

θραύω, -σω, bruise; *perf. part. pass.* τεθραυσμένος.

θρηνέω, -ήσω, wail, lament.

θρίξ, τριχός, *f.* hair.

θρόμβος, -ου, *m.* large drop.

θρόνος, -ου, *m.* seat, throne.

θυγάτηρ, τέρος or τρος, *f.* daughter.

θυμίαμα, -τος, *n.* incense.

θυμιάω, -άσω, to burn incense.

θυμός, -οῦ, *m.* wrath.

θύρα, -ας, *f.* door.

θυσία, -ας, *f.* sacrifice.

θυσιαστήριον, -ου, *n.* altar.

θύω, -σω, sacrifice, slay.

θῶ, 2nd aor. subj. of τίθημι.

Θωμᾶς, *m.* (twin) Thomas, called Didymus.

Ἰάειρος, -ου, *m.* Jairus.

Ἰακώβ (supplanter), *m.* Jacob.

Ἰάκωβος, -ου, *m.* James. 1. Son of Zebedee, and brother of John (v. 10); slain by Herod Agrippa, A.D. 44. *Acts* xii. 2. 2. Son of Alphæus. vi. 15. First bishop of Jerusalem. *Acts* xii. 17; xv. 13; xxi. 18; 1 *Cor.* xv. 7; *Gal.* i. 19. But some say, 3, that the bishop of Jerusalem was another man and not the son of Alphæus.

Ἰανναί, *m.* Jannai, ancestor of Joseph.

Ἰαρέρ, *m.* Jared (*Gen.* v. 15), ancestor of Joseph.

ἰάομαι, -άσσομαι, heal, cure.

ἰασις, -εως, *f.* cure.

ἰατρός, -οῦ, *m.* physician.

ἰδεῖν. See εἶδον.

ἴδιος, -α, -ον, *adj.* private, one's own. κατ' ἰδίαν, privately.

ἰδοθ', *adv.* see, behold.

ἰδρώς, -ῶτος, *m.* sweat.

*ἱερατεία, -ας, *f.* priest's office.

*ἱερατεύω, -σω, execute the priest's office.

ἱερεὺς, -έως, *m.* priest.

Ἱεριχώ, *f.* Jericho, an ancient city, two hours' journey west from the Jordan, and six hours north-east from Jerusalem. It was the key of Judæa towards the east. x. 30. *

ἱερόν, -οῦ, *n.* temple.

Ἱεροσόλυμα, -ων, *n.* Jerusalem.

Ἱερουσαλήμ, Jerusalem. ii. 25.

Ἰεσσαί, *m.* Jesse, father of David.

Ἰησοῦς, -ου, *m.* Jesus (i. 31, note); *gen. dat. voc.* Ἰησοῦ, *accus.* Ἰησοῦν.

Ἰησοῦς, *ou, m.* Jesus, son of Eliezer. iii. 29.

ἱκανός, -ή, -όν, *adj.* worthy, large, many. ἐξ ἱκανῶν χρόνων, of a long time.

ἱκμάς, -άδος, *f.* moisture.

ἱλάσκομαι, -άσσομαι, be merciful; 1 aor. *imperat. pass.* ἱλάσθητι.

ἱμάς, -άντος, *m.* strap, shoe-latchet.

ἱμάτιον, -ου, *n.* cloak, garment.

*ἱματίζω, -ίσω, clothe; *part. perf. pass.* ἱματισμένος.

ἱματισμός, -οῦ, *m.* clothing.

ἵνα, *conj.* that, in order that.

ἵνατί, *why, wherefore.*

Ἰορδάνης, -ου, *m.* Jordan, the principal river of Palestine, flowing south from Lebanon and Mount Hermon for 150 miles into the Dead Sea. It is fordable in many places.

Ἰουδαία, -ας, *f.* Judæa.

Ἰουδαῖος, -ου, *m.* Jew.

Ἰούδας, -α, *m.* Judah.

Τούδας, -α, *m.* Judas. 1. Iscariot. xi. 16. 2. Son of Joseph. iii. 20. 3. Son or brother of James. vi. 16. See *Jude* 1.

Ἰσαάκ, *m.* Isaac.

Ἰώδα, *m.* Joda, ancestor of Joseph.

*ἰσάγγελος, -ον, *adj.* equal to angels.

Ἰσκαριώτης, -ου, *m.* Iscariot (from Kerioth, *Josh.* xv. 25; *Jer.* xlviii. 24, 41).

ἴσος, -η, -ον, *adj.* equal. τὰ ἴσα, as much.

Ἰσραήλ, *m.* Israel, the Israelites.

ἵστημι, στήσω, ἕστην, ἕστηκα (*part.* ἑστώς). (*εἰστήκεισαν*, xxiii. 10.)
1. *Pres. imp. fut. 1st aor.* make to stand, place, weigh. 2. *Perf. plup. 2nd aor.* stand.

ἰσχυρός, -ά, -όν, *adj.* strong.

ἰσχύς, -ύος, *f.* strength.

ἰσχύω, -ύσω, be strong, be well, be able, avail.

ἴσως, *adv.* perhaps, it may be.

Ἰτουραία, -ας, *f.* Ituraea, a district on the north-east borders of Palestine, inhabited by an Arabian people of warlike and predatory habits.

ἰχθύς, -ύος, *m.* fish.

Ἰωάννα, *f.* Joanna, wife of Chuza, Herod's steward.

Ἰωάννης, -ου, *m.* John. 1. The Baptist. 2. The apostle.

Ἰωβήδ, *m.* Obed, son of Boaz.

Ἰωνάν, *m.* Jonam, son of Eliakim.

Ἰωνᾶς, -ᾶ, *m.* Jonah the prophet.

Ἰωρεὺμ, *m.* Jorim, an ancestor of Joseph.

Ἰωσήφ, *m.* Joseph. 1. Husband of Mary. 2. Rich man of Arimathæa. 3. Son of Jonam. 4. Son of Mattathias. 5. Son of Heli.

Ἰωσήχ, *m.* Josech, son of Joda.

κάγω = καὶ ἐγώ.

καθαίρω, -ήσω, take down, put down; *2nd fut.* καθελῶ, *2nd aor.* καθεῖλον.

καθαρίζω, -ιῶ, cleanse, make clean.

*καθαρισμός, -οῦ, *m.* purification.

καθαρός, -ά, -όν, *adj.* pure.

καθέζομαι, -εδούμαι, sit down.

καθεξῆς, *adv.* = ἐφεξῆς, in order.

καθειλῶ, *fut.* καθαιρέω.

καθεύδω, -ήσω, sleep, rest.

κάθημαι, -ήσομαι, sit; *κάθου, *imperat.*

καθίζω, -ίσω, sit, be seated, tarry.

καθ-ίημι, -ήσω, -ήκα (*aor.*), let down.

καθ-ίστημι, καταστήσω, appoint, place.

καθ-οπλίζομαι, be fully armed.

καθότι, *conj.* (for καθ' ὅτι) because, forasmuch as.

καθώς, *adv.* just as.

καί, *conj.* and, also, both . . . and. Often used emphatically. iv. 27, xii. 24. Also in the New Testament instead of a conjunction of more special meaning. i. 66.

Καϊάφας, *m.* Caiaphas, appointed high priest by Valerius, and afterwards deprived of his office by Vitellius.

Καϊνάν, *m.* 1. Cainan, son of Enos. *Gen.* v. 9. 2. Cainan, son of Arphaxad. *Gen.* x. 24.

καινός, -ή, -όν, *adj.* new.

καιρός, -οῦ, *m.* time, season.

Καῖσαρ, -αρος, *m.* Caesar, a name borne by the Roman emperors, used here of Tiberius.

καίω, καύσω, light, burn.

κάκεινος = καὶ ἐκεῖνος.

κακοποιέω, -ήσω, do harm.

κακός, -ή, -όν, *adj.* bad.

κακοῦργος, -ου, *m.* malefactor.

κακῶς, *adv.* badly.

κάλαμος, -ου, *m.* reed.

καλέω, -έσω, κέκληκα, call, summon.

καλός, -ή, -όν, *adj.* good.

καλύπτω, -ψω, cover, conceal.

καλῶς, *adv.* well.

κάμηλος, -ου, *f.* camel.

κάμοι = καὶ ἐμοί.

κάν = καὶ ἄν, and if.

καρδία, -ας, *f.* heart.

καρπός, -οῦ, *m.* fruit, produce.

καρποφορέω, -ήσω, bring forth fruit.

κάρφος, -ους, *n.* mote (piece of dry stalk).

κατά, *prep.* with *gen.* against, down from, by; with *accus.* according to; in a distributive sense, κατ' ἔτος, every year.

- καταβαίνω, -βήσομαι, go down, descend.
καταβάσις, -εως, *f.* descent.
καταβιβάζω, -άσω, cast down.
καταβολή, -ῆς, *f.* foundation.
καταγελάω, -άσομαι, laugh to scorn.
κατ-άγω, -ξω, *2nd aor.* κατήγαγον, bring to land.
καταδέω, bind up.
καταδικάζω, -άσω, condemn.
κατ-αισχύνω, -ῶ, put to shame.
κατακαίω, -καύσω, burn, consume.
κατά-κειμαι, lie down, sit at meat.
κατακλάω, -άσω, break.
κατακλείω, -είσω, shut up.
κατακλίνω, -ῶ, make to sit down; *pass.* sit down to meat, recline.
κατακλυσμός, -οῦ, *m.* deluge.
*κατ-ακολουθέω, -ήσω, follow after.
κατακρίνω, -ῶ, condemn.
κατακρημνίζω, -ίσω, throw down headlong.
καταλείπω, -ψω, -έλιπον, leave.
*κατα-λιθάζω, -σω (=καταλιθώ), stone to death.
*κατά-λυμα, -ατος, *n.* inn, guest-chamber.
καταλύω, -σω, throw down, loosen; *intrans.* lodge.
κατανεύω, -σω, beckon.
κατανοέω, -ήσω, perceive, consider.
κατ-αξιόω, -ώσω, account worthy.
καταπατέω, -ήσω, trample under foot.
καταπέτασμα, -ατος, *n.* (πετάννημι) veil.
καταπλέω, -πλεύσομαι, sail to land, put in.
κατ-αράομαι, -άσομαι, curse.
κατ-αργέω, -ήσω, (leave unemployed), *render useless, cumber.
κατ-αρτίζω, -ίσω, furnish completely. *κατηρτισμένος*, complete, perfected.
κατασκευάζω, -άσω, prepare.
κατασκηνόω, -ώσω, encamp, lodge.
κατασκήνωσις, -εως, *f.* habitation, resting-place.
κατασύρω, -ῶ, pull down, *drag away, hale.
κατασφάζω, -ξω, slay.
καταφιλέω, -ήσω, kiss.
καταφρονέω, -ήσω, despise.
καταψύχω, -ξω, cool.
κατέναντι, *adv.* over against.
κατ-έρχομαι, -ελεύσομαι, come down; *2nd aor.* κατήλθον.

κατ-εσθίω, -έδομαι, -εδήδοκα, devour.

κατ-ευθύνω, -ῶ, make straight.

κατέφαγον, 2nd aor. of κατεσθίω.

κατ-έχω, καθέξω or κατασχέσω, -έσχον, take hold fast, restrain.

κατηγορέω, -ήσω, accuse (with *γεν.*).

κατ-ήλθον. See κατέρχομαι.

κατηρτισμένος, *perf. part. pass.* κατάρτιζω.

κατηχέω, ήσω, teach by word of mouth, instruct.

κατ-ισχύω, -σω, prevail.

κατ-οικέω, -ήσω, dwell.

κάτω, *adv.* down below. Compare κατωτέρω, under.

καύσων, -ωνος, *m.* burning heat.

Καφαρναούμ, *f.* Capernaum, a city on the west shore of the Sea of Galilee.

κείμαι, -σομαι, lie, be placed.

κελεύω, -σω, command, bid.

κενός, -ή, -όν, *adj.* empty.

κεραία, -ας, *f.* tittle. xvi. 17, note.

κεράμιον, -ου, *n.* pitcher.

κέραμος, -ου, *m.* tile.

κέρας, -ατος, Attic κέρως, *n.* horn.

κεράτιον, -ου, *n.* a little horn, *husk, or pod of the carob-tree.

κερδαίνω, -άνω, *ἐκέρδησα, gain.

κεφαλή, -ῆς, *f.* head.

κήπος, -ου, *m.* garden.

κήριον, -ου, *n.* honeycomb.

κήρυγμα, -ατος, *n.* preaching.

κηρύσσω, -ξω, proclaim, preach.

κιβωτός, -οῦ, *m.* ark.

κινδυνεύω, -σω, be in danger.

κλάδος, -ου, *m.* young branch, shoot.

κλαίω, κλαύσω and κλαύσομαι, weep, bewail.

κλάσις, -εως, *f.* (κλάω) breaking.

κλάσμα, -ατος, *n.* (κλάω) fragment.

κλαυθμός, -οῦ, *m.* weeping.

κλάω, -σω, break.

κλείς, -δός, *f.* (κλείω) key.

κλείω, -σω, shut.

Κλεόπας, *m.* Cleopas, a disciple.

κλέπτης, -ου, *m.* thief.

κλέπτω, -ψω, steal.

κληθήσομαι, *fut. pass.* of καλέω.

κληρονομέω, -ήσω, *inherit.*

κληρονομία, -ας, *f. inheritance.*

κληρονόμος, -ου, *m. heir.*

κληῆρος, -ου, *m. lot.*

κλίβανος, -ου, *m. oven.* (Attic κρίβανος.)

κλίνη, -ης, *f. (κλίνω) bed, couch.*

κλινίδιον, -ου, *n. dimin. of κλίνη, little bed, couch.*

κλίνω, -ῶ, *bend, lay; intrans. *decline, wear away.*

κλισία, -ας, *f. (κλίνω) a place for lying down, *a company of people sitting at meals.*

ῥκλύδων, -ωνος, *m. (κλύζω) wave, raging of the sea.*

κοιλία, -ας, *f. belly, womb.*

κοιμάω, -ήσω, *put to sleep; mid. sleep.*

κοινωνός, -οῦ, *m. sharer, partner.*

κοίτη, -ης, *f. bed.*

κόκκος, -ου, *m. grain.*

κολλάω, -ήσω, *glue, join; pass. cleave to.*

κόλπος, -ου, *m. bosom.*

κομίζω, -σω, *bring.*

κονιορτός, -οῦ, *m. dust.*

κοπιάω, -άσω, *toil, labour.*

κόπος, -ου, *m. toil, trouble.*

κόπρια, -ων, *n. dung.*

κόπτω, -ψω, *beat; mid. beat one's head or breast through grief.*

κόραξ, -ακος, *m. raven.*

*κόρος, -ου, *m. cor, a Hebrew measure containing 12 Attic medimni, or 15 bushels.*

κοσμέω, -ήσω, *ornament, adorn, garnish.*

κόσμος, -ου, *m. world, universe (so-called from its beautiful order. Plat. Gorg. p. 508.)*

κόφινος, -ου, *m. basket.* ix. 17.

κράζω, *-ξω (*ἔκραξα for ἔκραγον), *cry, cry aloud.*

κραϊπάλη, -ης, *f. surfeiting.*

κρανίον, -ου, *n. skull.*

κράσπεδον, -ου, *n. hem.*

κραταιόω, ὠσω, *pass. grow strong.*

κρατέω, -ήσω, *take, take by force.*

κράτιστος, -η, -ον, *adj. most excellent (κράτος).*

κράτος, -εος, -ους, *n. strength.*

κραυγάζω, -άσω, *cry aloud.*

κρεμάννυμι, -άσω, hang.

κρεμάσθεις. 1st aor. part. pass. κρεμάννυμι.

κρημνός, -οῦ, *m.* (κρεμάννυμι) cliff.

κρίμα, -ατος, *n.* judgment.

κρίνον, -ου, *n.* lily (of any kind).

κρίνω, -ῶ, judge.

κρίσις, -εως, *f.* judgment.

κριτής, -οῦ, *m.* judge.

κρούω, -σω, beat, knock.

κρύπτη, -ης, *f.* cellar.

κρυπτός, -ή, -όν, *adj.* hidden, secret.

κρύπτω, -ψω, hide, conceal (aor. pass. ἐκρύβην).

κτάομαι, -ήσομαι, acquire, get.

κτῆνος, -εος, -ους, *n.* beast.

κυκλόω, -ώσω, surround, compass.

κύκλος, -ου, *m.* a circle. κύκλῳ, *adv.* round about.

Κυρηναῖος, -α, -ον, *adj.* Cyrenian, of Cyrene, a town in the north of Africa, where Jews were settled in large numbers.

Κυρήνιος, -ου, *m.* Quirinius. ii. 2, note.

κυριεύω, -σω, be lord over.

κύριος, -ου, *m.* lord.

κύων, κυνός, *c.* dog.

κωλύω, -σω, hinder, prevent.

κώμη, -ης, *f.* village.

Κωσάμ, *m.* Cosam, ancestor of Joseph.

κωφός, -ή, -όν (dull), dumb, deaf.

λαγχάνω, λήξομαι, 2nd aor. ἔλαχον, obtain by lot.

Λάζαρος, -ου, *m.* Lazarus, a beggar. xvi. 20.

λαίλαψ, -απος, *f.* storm.

λαλέω, -ήσω, speak.

λαμβάνω, λήψομαι or *λήμψομαι, ἔλαβον, take, receive.

Λάμεχ, *m.* Lamech, father of Noah.

λαμπρός, -ά, -όν, bright, gorgeous.

λαμπρῶς, *adv.* splendidly, sumptuously.

λάμπω, -ψω, shine.

λανθάνω, λήσομαι, ἔλαθον, escape notice.

*λαξευτός, -ή, -όν (λᾶς ξέω), hewn in stone.

λαός, -οῦ, *m.* people.

λατρεύω, -σω, serve.

λάχανον, -ου, *n.* herb.

***Λεγιών** (λεγέων), -ώνος, *m.* (*legio*) legion.

λέγω, έρω, έρηκα, ειπον ; *aor. pass.* *ερεθην (ερεθήην), say, call.

λείος, -α, -ον, *adj.* smooth.

λείπω, -ψω, fail, be wanting.

λειτουργία, -ας, *f.* *ministration, *service of priests.

λέπρα, -ας, *f.* leprosy.

λεπρός, -οῦ, *m.* leper.

***λεπτόν**, -ον, *n.* (λεπτός), mite=half a κοδράντης.

Δευεί, *m.* Levi, (*a*) son of Melchi, ancestor of Joseph ; (*b*) son of Symeon, ancestor of Joseph.

Δευείς, *m.* Levi, a publican.

Δευείτης, -ου, *m.* Levite.

λευκός, -ή, -όν, *adj.* white.

λήρος, -ου, *m.* idle talk, nonsense.

ληστής, -οῦ, *m.* robber.

λίαν, *adv.* exceedingly.

λιθο-βολέω, -ήσω, throw stones at, stone.

λίθος, -ου, *m.* stone.

λικμάω, -ήσω (λικμός, winnowing fan), grind to powder.

λιμός, -οῦ, *m. f.* *hunger, famine.

λίμνη, -ης, *f.* lake.

λογίζομαι, -οῦμαι, reckon.

λόγος, -ου, *m.* speech, word, reason, ground, plea, account.

λοιμός, -οῦ, *m.* plague, pestilence.

λοιπός, -ή, -όν, *adj.* (λείπω) left, remaining.

λύκος, -ου, *m.* wolf.

λύπη, -ης, *f.* sorrow.

Λυσανίας, -ου, *m.* Lysanias.

λυσιτελεί, *impers.* it profits, is better for one.

λυτρώω, -ώσω (λύτρον, ransom), *mid.* redeem.

λύτρωσις, -έως, *f.* ransoming, *redemption.

λυχνία, -ας, *f.* candlestick, stand.

λύχνος, -ου, *m.* lamp.

λύω, -σω, loose, break.

Λώτ, *m.* Lot.

Μαάθ, *m.* Maath, ancestor of Joseph.

Μαγδαληνή, -ής, *f.* Magdalene, of Magdala, a village on the water's edge, on the south-east corner of the plain of Gennesaret.

μαθητής, -οῦ, *m.* disciple.

Μαθθάθ, *m.* Matthat, ancestor of Joseph.

Ματθαῖος, -ου, *m.* Matthew. vi. 15, note.

Μαθουσαλὰ, *m.* Methusaleh, son of Enoch.

μακαρίζω, -ιῶ, *v.* bless, call blessed.

μακάριος, -α, -ον, *adj.* blessed, happy.

μακρόθεν, *adv.* from afar.

μακροθυμέω, -ήσω, *v.* be patient with.

μακρός, -ά, -όν, *adj.* long. μακράν, a long way off.

μαλακός, -ή, -όν, *adj.* soft.

μᾶλλον, *comp. adv.* more, rather.

Μαμωνᾶς (Μαμμωνᾶς), -ᾶ, *m.* Mammon. xvi. 13.

Μάρθα, *f.* Martha, sister of Lazarus.

Μαρία(μ), -ας, *f.* Mary. 1. The mother of our Lord (i. 27). 2. Mary 'of Cleophas' (John xix. 25), mother of James and Joses (xxiv. 10), probably the elder sister of the Virgin Mary. 3. Mary Magdalene (viii. 2). 4. Mary, sister of Martha (x. 39, &c., John xi., xii. 3), if she is different from Mary Magdalene. Also others not here mentioned.

μαρτυρέω, -ήσω, *v.* bear witness.

μαρτυρία, -ας, *f.* witness, testimony.

μαρτύριον, -ου, *n.* testimony, proof.

μάρτυς, -υρος, *m.* witness.

μαστιγώω, -ώσω, *v.* scourge.

μάστιξ, -γος, *f.* scourge, plague.

μαστός, -οῦ, *m.* breast.

Ματταθά, *m.* Mattatha, son of Nathan.

Ματταθίας, *m.* Mattathias, ancestor of Joseph.

μάχαιρα, -ας, *f.* sword.

*μεγαλειότης, -ητος, *f.* majesty.

μεγαλύνω, *v.* magnify.

μέγας, -άλη, -α, *adj.* great. τὰ μεγάλα, great things, i. 49.

μέθη, -ης, *f.* drunkenness.

μεθύσκομαι, -ύσομαι, *v.* be drunken.

μείζων, -ον, *comp. adj.* of μέγας.

Μελεῖς, *m.* ancestor of Joseph.

μέλει, -ήσει, *verb impers.* it is a care.

μέλλω, -ήσω, *v.* be about; *part.* about to come, future; *impers.* ἐμελλον and ἔμελλον.

Μελχί, *m.* Melchi, ancestor of Joseph.

μέν, on the one hand, indeed; a particle used to imply contrast, and followed by δέ, generally need not be translated.

Μεννᾶ, *m.* Menna, ancestor of Joseph.

μενοῦν, *v.* yea rather.

μένω, -ῶ, wait.

μερίζω, -ίσω, divide.

μέριμνα, -ης, *f.* care.

μεριμνάω, -ήσω, be anxious.

μέρις, -ίδος, *f.* part.

*μεριστής, οὔ, *m.* divider.

μέρος, -ους, *n.* part, share.

μεσονύκτιον, -ου, *n.* midnight.

μέσος, -η, -ον, *adj.* middle.

μετά, *prep.* (with *gen.*) with; *accus.* after.

μεταβαίνω, -βήσομαι, -έβην, go away, depart.

μετα-δίδωμι, -δώσω, impart.

μετα-νοέω, -ήσω, repent.

μετάνοια, -ας, *f.* repentance (change of mind).

μεταξύ, *adv.* between (followed by *gen.*).

μετα-σταθῶ, 1st *aor. subj. pass.* μεθίστημι.

μετεωρίζομαι (μετέωρος, raised from the ground), *be in suspense, be of doubtful mind.

μέτοχος, -ου, *m.* (μετέχω) partner.

μετρέω, -ήσω, measure.

μέτρον, -ον, *n.* measure.

μέχρι, *prep.* (with *genitive*) until.

μή, *adv.* not, *conj.* lest; as *interrog.* = num used specially in prohibitions, and where something is to be denied as mere *matter of thought*.

μηδέ, *conjunct.* but not, and not, neither, nor; *adv.* not even.

μηδείς, μηδεμία, μηδέν, *pron.* no one.

μήν, μηνός, *m.* month.

μηνύω, -σω, show.

μήποτε, *conj.* lest perchance; as *interrog.* whether haply.

μήτε, neither.

μήτηρ, -τρός, *f.* mother.

μήτι, *interrog.* = num, surely, surely not?

μήτρα, -ας, *f.* womb.

μίγνυμι, μίξω, mix, mingle.

μικρός, -ά, -όν, *adj.* little.

μνησκόμαι, μνήσομαι, ἐμνήσθην, remember.

μισέω, -ήσω, hate.

*μίσθιος, -α, -ον, *adj.* hired; as *subst.* hired servant.

μισθός, -ού, *m.* reward.

μνᾶ, μνᾶς, *f.* pound (Latin *mina*) = 100 drachmae, *i.e.* £4 1s. 3d.

μνήμα, ατ-ος, *n.* tomb.

μνημεῖον, -ου, *n.* tomb (μυμνήσκομαι).

μνημονεύω, -σω, bear in mind, remember.

μνηστεύω, -σω, betroth.

μόγισ, *adv.* hardly.

μόδιος, -ου (Lat. *modius*), *m.* bushel, a measure containing about two gallons.

μοιχεύω, -σω, commit adultery.

μοιχός, -οῦ, *m.* adulterer.

μονο-γενής, -ές, *adj.* only begotten, only son or daughter.

μόνον, *adv.* only.

μόνος, -η, -ον, *adj.* only, alone. κατὰ μόνας, *adv.* alone.

μόσχος, -ου, *m.* calf.

*μυλικός, -ή, -όν (μύλη), *adj.* of a mill.

μύλος, -ου, *m.* millstone.

μυριάς, -άδος, *f.* myriad, many thousands.

μύροχ, -ου, *n.* myrrh, ointment.

μυστήριον, -ου, *n.* mystery.

μωραίνομαι, -ανοῦμαι, *lose flavour, become tasteless.

Μωϋσής, -έως, *m.* Moses (*dat.* -εῖ or -ῇ, *accus.* -ῆν).

Ναασσών, *m.* Naasson, an ancestor of Joseph.

Ναγκαί, *m.* Naggai, an ancestor of Joseph.

Ναζαρά, }
Ναζαρέθ, *f.* } Nazareth, a village among the south ridges of Lebanon.

Ναζαρηνός, -ή, -όν, }
Ναζωραῖος, -α, -ον, } *adj.* belonging to Nazareth, Nazarene.

Ναθάμ, *m.* Nathan, son of David.

ναί, verily, yea.

Ναιμάν, *m.* Naaman, captain of the host of the king of Syria.
(2 *Kings* v. 1.)

Ναῖν, *f.* Nain, a town of Galilee, not far from Capernaum, a few miles south of Mount Tabor.

ναός, -οῦ, *m.* temple.

Ναούμ, *m.* Nahum, an ancestor of Joseph.

Ναχώρ, *m.* Nahor, father of Terah.

νεανίσκος, -ου, *m.* young man.

νεκρός, -ά, -όν, *adj.* dead (used metaphorically ix. 60, xv. 24).

νέος, -α, -ον, *adj.* new.

νεότης, -ητος, *f.* youth.

νεφέλη, -ης, *f.* cloud.

*νήθω, -σω, spin.

- νήπιος, -ου, *m.* babe (*νη-ε̑πος*).
- Νηρεί, *m.* Neri, an ancestor of Joseph.
- νηστεία, -ας, *f.* fasting.
- νηστεύω, -σω, *fast*.
- νικάω, -ήσω, *overcome*.
- Νινευίτης, -ου, *m.* man of Nineveh, ancient capital of Assyria.
- νομίζω, -ιῶ, *think*.
- νομικός, -οῦ, *m.* lawyer.
- *νομο-διδάσκαλος, -ου, *m.* doctor of the law.
- νόμος, -ου, *m.* law.
- νόσος, -ου, *f.* disease.
- νοσσιά, -ᾶς, *f.* a brood (of chickens).
- νοσσός, -οῦ, *m.* (*νεοσσός*), young bird, nestling.
- νότος, -ου, *m.* south, south wind.
- νοῦς, νοῦ, *m.* mind.
- νύμφη, -ης, *f.* bride, daughter-in-law.
- νυμφίος, -ου, *m.* bridegroom.
- νυμφών, -ῶνος, *m.* bride-chamber.
- νῦν, *adv.* now.
- νύξ, νυκτός, *f.* night.
- νυστάζω, -άσω and *-άξω, *slumber*.
- Νῶε, *m.* Noah.
- ξηραίνω, -ανῶ, *dry up, wither*.
- ξηρός, -ά, -ῶν, *adj.* dried up, withered.
- ξύλον, -ου, *n.* stick, stave.
- ὁ, ἡ, τό, *art.* the. ὁ δέ, but he; ὁ τοῦ Ἀλφαίου, the son of Alphaeus; τοῦ δοῦναι, in order to give.
- ὀγδοήκοντα, *num.* eighty.
- ὀγδοος, -η, -ον, *adj.* eighth.
- ὅδε, ἥδε, τόδε, *pron.* this, he, she, it.
- ὁδεύω, -σω, *journey*.
- ὁδηγέω, -ήσω, *guide, lead*.
- ὁδός, -οῦ, *f.* way, road.
- ὁδοῦς, -όντος, *m.* tooth.
- ὁδυναίμαι, -ήσομαι, *feel pain, sorrow, be in anguish*.
- ὅθεν, *adv.* whence.
- *ὀθόνιον, -ου, *n.* (*ὀθόνη*) a linen cloth.
- οἶδα (*perf.* with *pres.* meaning from *εἶδω), *know*. *οἶδας, *οἶδαμεν, *οἶδατε, *οἶδασι, *xviii.* 20, *xx.* 21, *ix.* 55, *xi.* 44, &c.
- οἰκέτης, -ου, *m.* servant.

- οἰκία, -ας, *f.* house.
 *οἰκοδεσπότης, -ου, *m.* master of a house.
 οἰκοδομέω, -ήσω, build.
 οἰκονομέω, -ήσω, *be a steward, manage.
 οἰκονομία, -ας, *f.* management of a house, stewardship.
 οἰκονόμος, ου, *m.* steward.
 οἶκος, -ου, *m.* house.
 οἰκουμένη, -ης, *f.* world.
 *οἰκτίρμων, -ον, *adj.* merciful.
 οἶνοπότης, -ου, *m.* wine-bibber.
 οἶνος, -ου, *m.* wine.
 ὀκτώ, *num.* eight.
 *ὀλιγό-πιστος, -ον, *adj.* having little faith.
 ὀλίγος, -η, -ον, *adj.* few, small, little.
 ὅλος, -η, -ον, *adj.* whole, entire, *all = πᾶς.
 ὄμβρος, -ου, *m.* shower.
 ὀμιλέω, -ήσω, commune, talk with.
 ὀμνυμι, ὀμοῦμαι, ὀμοσα, swear.
 ὅμοιος, -α, -ον, *adj.* like.
 ὀμοιόω, -ώσω, liken, compare.
 ὀμοίως, *adv.* in like manner.
 ὀμολογέω, -ήσω, confess.
 ὀνειδίζω, -ίσω, reproach, revile.
 ὀνειδος, -ους, *n.* reproach.
 ὀνικός, -ή, -όν, *adj.* turned by an ass, great.
 ὄνομα, -ατος, *n.* name.
 ὀνομάζω, -άσω, name.
 ὄνος, -ου, *c.* ass.
 ὀντως, *adv.* (εἰμὶ) certainly.
 ὄξος, -ους, *n.* (ὀξύς) vinegar.
 ὀπισθε, *adv.* behind.
 ὀπίσω, *adv.* behind. τὰ ὀπίσω, back.
 ὀπότε, *adv.* when.
 ὅπου, *adv.* where.
 *ὀπτασία, -ας, *f.* a vision.
 ὀπτός, -ή, -όν, *adj.* broiled.
 ὅπως, *adv.* in order that, that, how.
 ὄραμα, -ατος, *n.* vision.
 ὀράω, ὀφθαι, ἑώρακα (3rd plur. *ἑώρακαν, ix. 36), εἶδον (*εἶδαν, *ἴδον, *ἴδαν), see.
 ὀργή, -ῆς, *f.* wrath, anger.
 ὀργίζω, -ιῶ, anger, enrage.

ὄρεινός, -ή, -όν, hilly. ἡ ὄρεινή, hill-country.

*ὀρθρίζω, -σω, = ὀρθρεύω, rise early.

*ὀρθρινός, -ή, -όν, later form for ὀρθριος, early.

ὀρθρος, -ου, *m.* dawn.

ὀρθῶς, *adv.* rightly.

ὀρίζω, -ιῶ, bound, determine.

ὄρκος, -ου, *n.* oath.

ὀρμᾶω, -ήσω, rush.

ὄρνις, -ιθος, *c.* bird, hen.

ὄρος, -ους, *n.* mountain.

ὀρχέομαι, -ήσομαι, dance.

ὅς, ἥ, ὅ, *rel. pron.* who. ὅς μὲν . . . ὅς δέ, one . . . the other; ἕως οὗ, until the time when; ὅς ἢν or ἔάν, whoever; ἀφ' οὗ, when once; ἀνθ' ὧν, because; ἀφ' ἧς, since the time when.

ὁσιότης, -ητος, *f.* holiness.

ὅσος, -η, -ον, *adj.* as long as, as many as, as much as.

ὀστέον, -ου, *n.* bone.

ὅστις, ἥτις, ὅ-τι, *pron.* whoever, whosoever, who. ἕως οὗτου, until.

ὀσφύς, -ύος, *f.* hip, loins.

ὅταν, *conj.* whenever, when.

ὅτε, *conj.* when.

ὅτι, *conj.* that (when used in *Orat. Rect.* need not be translated), because, for.

οὗτου, *gen. sing.* of ὅστις.

οὕ, *adv.* where.

οὐ (οὐκ, οὐχ, οὐχι), *neg. and interrog.* not (combined with μή to strengthen the negative).

οὐαί, *interj.* woe.

οὐδέ, *conj.* and not, nor, not even.

οὐδεὶς, οὐδεμὴς, οὐδέν, *pron.* no one (*gen.* *οὐθενός).

οὐδέποτε, *adv.* never.

οὐκέτι, *adv.* no longer, no more.

οὕν, *adv.* then, therefore.

οὕπω, *adv.* not yet.

οὐράνιος, -α, -ον, *adj.* heavenly.

οὐρανός, -οῦ, *m.* heaven.

οὖς, ὠτός, *n.* ear.

οὐσία, -ας, *f.* (εἶναι), property, substance.

οὔτε, *conj.* and not, neither, nor.

οὗτος, αὕτη, τοῦτο, *pron.* this.

οὕτως and οὕτω, *adv.* in this manner, thus.

οὐχί. See οὐ.

ὀφειλέτης, -ου, *m.* debtor.

ὀφείλω, -ήσω, owe, be a debtor.

ὀφθαλμός, -οῦ, *m.* eye.

ὄφις, -εως, *m.* snake, serpent.

ὀφρύς, -ύος, *f.* brow.

ὄχλος, -ου, *m.* multitude, people, tumult.

ὀψέ, *adv.* late.

ὀψομαι. See ὁράω.

*ὀψώνιον, -ου, *n.* (ὄψον, properly boiled meat) wages.

παγίς, -ιδος, *f.* (πήγνυμι) trap, snare.

παθεῖν, *2nd aor. infin.* of πάσχω.

παιδεύω, -σω, train, educate, *chastise.

παιδίον, -ου, *n.* child.

παιδίσκη, -ης, *f.* maiden.

παῖς, παιδός, *c.* child, son, servant.

παίω, -σω, strike.

πάλαι, *adv.* long ago.

παλαιός, -ά, -όν, *adj.* old.

παλαιῶ, -ώσω, make old; *pass.* become old.

πάλιν, *adv.* again.

*παμπληθεί, *adv.* (πᾶς πλήθος) all together.

πανδοκίον, *adv.* late πανδοχείον (πᾶς δέχομαι), inn.

πανδοκεύς, -έως, *m.* innkeeper, host.

πανοπλία, -ας, *f.* full armour.

πανουργία, -ας, *f.* (πανουργός, ready to do anything), craftiness.

πανταχοῦ, *adv.* everywhere.

παντελής, -ές, *adj.* perfect. εἰς τὸ παντελές = παντελῶς, entirely.

πάντοθεν, *adv.* on every side.

πάντοτε, *adv.* always.

πάντως, *adv.* doubtless.

παρά, *prep.* with *gen.* from, of; *dat.* among, with; *accus.* alongside of, by, at, in comparison with.

*παρα-βιάζομαι, -σομαι, compel, constrain.

παραβολή, -ῆς, *f.* (παρα-βάλλω) parable.

παραγγέλλω, -αγγελῶ, order, command.

παρα-γίνομαι, -γενήσομαι, -εγενόμην, be near, come up. (Attic -γίνομαι.)

παράδεισος, -ου, *m.* (garden, park) *Paradise.

παρα-δίδωμι, -δώσω, deliver up, betray.

παρά-δοξος, *on, adj.* strange.

- παρ-αιτέομαι, -ήσομαι, make excuse.
 παρα-θαλάσσιος, -α, -ον, *adj.* by the sea.
 παρα-καθίζομαι, 1st *aor. part.* *παρακαθεσθῆις, sit down beside.
 παρα-καλέω, -έσω, call upon, beseech, comfort.
 παρα-καλύπτω, -ψω, conceal.
 παρά-κλησις, -εως, *f.* calling to one's aid, *consolation.
 παρ-ακολουθέω, -ήσω, follow close, trace the course of.
 παρα-κύπτω, -ψω, stoop.
 παρα-λαμβάνω, -λήψομαι (Attic -λήψομαι), take (with one), receive.
 παρ-άλιος, -ον, *adj.* by the sea. ἡ παραλία, the sea-coast.
 παραλυτικός, -οῦ, *m.* sick of the palsy.
 παρ-άλυν, -σω, *pass.* to be disabled at the side, paralysed.
 παρα-σκευή, -ῆς, *f.* preparation. xxiii. 54, note.
 παρα-τηρέω, -ήσω, watch.
 *παρα-τήρησις, -εως, *f.* observation.
 παρα-τίθηναι, -θήσω, lay before, put before.
 παρα-φέρω, παροίσω, 2nd *aor. imperat.* -έμεγκε, remove.
 παραχρῆμα, *adv.* immediately.
 πάρεμι, -έσομαι, be present, be come.
 παρ-έρχομαι, -ελεύσομαι, -ήλθον, pass by, pass away.
 παρ-έχω, -έξω, cause, bring, offer, do.
 παρθενία, -ας, *f.* virginity.
 παρθένος, -ου, *f.* maiden, virgin.
 παρ-ίστημι, παραστήσω, place beside, send; *perf. part. intrans.*
 παρεστῆκώς and παρεστώς, standing by.
 παρ-οικέω, -ήσω, sojourn.
 πᾶς, πᾶσα, πᾶν, *adj.* all, the whole, every, any.
 *Πάσχα, *n.* the Passover.
 πάσχω, πείσομαι, ἔπαθον, πέπονθα, suffer.
 πατάσσω, -ξω, strike, smite.
 πατέω, -ήσω, tread upon.
 πατήρ, -τρός, *m.* father.
 πατριά, -ās, *f.* family.
 πατρίς, -ίδος, *f.* country.
 πανόμαι, -σομαι, cease.
 πέδη, -ης, *f.* (πέζα) fetter.
 πεδινός, -ή, -όν, *adj.* (πεδῖον) level.
 πείθω, πείσω, persuade; *perf.* πέποιθα, *pass.* be persuaded.
 Πειλάτος, -ου, *m.* Pilate. xxiii. 1, note.
 πεινάω, -άσω,* -ασα,* hunger.
 πειράζω, -άσω, tempt.

*πειρασμός, -οῦ, *m.* temptation.

πέμπω, -ψω, πέπομφα, send.

πενθερά, -ᾱς, *f.* mother-in-law.

πενθέω, -ήσω, grieve, mourn.

πενυχρός, -ᾱ, -όν, *adj.* poor.

πεντακισχίλιοι, -αι, -α, *num. adj.* five thousand.

πεντακόσιοι, -αι, -α, *num. adj.* five hundred.

πέντε, *num.* five.

πεντεκαδέκατος, -η, -ον, *num. adj.* fifteenth.

πεντήκοντα, *num.* fifty.

πέπονθα, *perf.* πάσχω.

περ, *enclitic particle.* ἐπειδή περ, since really.

πέραν, *adv.* beyond. τὸ πέραν, the further side.

πέρας, -ατος, *n.* end, furthest part.

περί, *prep.* about, around.

περιβάλλω, -βαλῶ, cast around; *mid.* clothe.

περιβλέπομαι, look round about on.

περιέχω, -έξω, encompass. θάμβος περιέσχευ αὐτόν, he was amazed.

περιζώννυμι, -ζώσω, gird; *mid.* gird oneself.

περικαλύπτω, -ψω, cover all round, blindfold.

περικεῖμαι, -κεῖσομαι, lie around, be hanged about.

περικρύπτω, -ψω, later form *περικρύβω, hide.

περικυκλόω, -ώσω, surround, compass round.

περιλάμπω, -ψω, shine around.

περίλυτος, -ον, *adj.* very sorrowful.

περιοικέω, -ήσω, dwell around.

περί-οικος, -ον, *adj.* dwelling around; as *subst.* a neighbour.

περιπατέω, -ήσω, walk about, walk.

περιπίπτω, -πεσοῦμαι, 2nd *aor.* -έπεσον, fall in with, fall among.

περισπάω, -άσω, draw off; *pass.* be distracted, cumbered.

περίσσευμα, -ματος, *n.* abundance.

περισσεύω, -σω, exceed, be over, have abundance.

περισσός, -ή, -όν, *adj.* in excess, more (than others).

περιστέρα, -ᾱς, *f.* dove.

περιτέμνω, -τεμῶ, circumcise.

περίχωρος, -ου, *f.* neighbourhood, country round about.

πεσών, 2nd *aor. part.* of πίπτω.

πετεινός, -ή, -όν, *adj.* winged. πετεινά, birds.

πέτρα, -ας, *f.* rock.

Πέτρος, -ου, *m.* Peter.

πήγανον, -ου, *n.* rue (a her').

πήρα, -ας, *f.* wallet, scrip.

πήχυς, -εως, *m.* cubit (18 inches).

πιέζω, -έσω, *perf. pass.* πεπίεσμαι, press down.

πικρῶς, *adv.* bitterly.

πύμπλημι, πλήσω, fill.

*πινακίδιον, -ον, *n.* writing-tablet. (Attic πινάκιον.) *Dimin.* of πίναξ.

πίναξ, -ακος, *m.* wooden dish, trencher.

πίνω, πίομαι (2nd pers. *πίσαι, xvii. 8), πέπωκα, έπιον, drink.

πίπτω, πεσοῦμαι, έπεσον, πέπτωκα, fall. πέσατε, xxiii. 30.

πιστεύω, -σω, believe, have faith.

πίστις, -εως, *f.* belief, faith.

πιστός, -ής, -όν, *adj.* faithful.

πλανάω, -ήσω, lead astray, deceive.

πλατεία, -ας, *f.* (πλατύς) broad road, street.

πλείων, -ον, compar. of πολλός.

πλεονεχία, -ας, *f.* (πλέον-έχω) covetousness.

πλέω, πλεύσομαι, sail.

πληγή, -ής, *f.* blow, stroke. πληγὰς επιτίθεναι, beat.

πλήθος, -εος, -ους, *n.* multitude.

πλήμμυρα, -ας, *f.* flood.

πλήν, *adv.* except, but, verily.

πλήρης, -ες, *adj.* full. (*-η, *-ης.)

*πληροφορέω; -ήσω, fulfil, or fully establish.

πληρώω, -ώσω, fill, fill out, expand, fulfil.

πλησίον, *adv.* near. ό πλησίον, neighbour.

πλοῖον, -ον, *n.* ship.

πλούσιος, -α, -ον, *adj.* rich.

πλουτέω, -ήσω, be rich.

πλοῦτος, -ον, *n.* wealth, riches.

πλύνω, -υνῶ, wash.

πνεῦμα, -ατος, *n.* (πνέω) wind, spirit, the Holy Spirit.

πνέω, πνεύσομαι and πνευσοῦμαι, blow.

πόθεν, *adv.* whence.

ποιέω, -ήσω, make, do, bring forth (fruit), show (mercy).

ποικίλος, -η, -ον, *adj.* various, divers.

ποιμαίνω, -ανῶ, feed.

ποιμήν, -ένος, *m.* shepherd.

ποίμνη, -ης, *f.* flock.

ποῖος, -α, -ον, of what kind, what?

πόλεμος, -ον, *m.* war.

πόλις, -εως, *f.* city.

πολίτης, -ου, *m.* citizen.

πολλαπλασιών, -ον, *adj.* manifold.

πολύς, πολλή, πολύ, *adj.* much, many.

πονηρία, -ας, *f.* wickedness.

πονηρός, -ά, -όν, *adj.* bad, wicked; *subst.* the evil one, the devil.

Πόντιος, -ου, *m.* Pontius. See Πειλάτος.

πορεία, -ας, *f.* journey.

πορεύομαι, -σομαι, *go.*

πόρνη, -ης, *f.* harlot.

πόρρω, *adv.* far.

πόρρωθεν, *adv.* from afar, far off.

πορφύρα, -ας, *f.* purple robe.

ποσάκις, *adv.* how often.

πόσος, -η, -ον, *adj.* how much? how many?

ποταμός, -οῦ, *m.* river.

ποταπός, -ή, -όν, *adj.* of what kind.

πότε, *interrog.* when? *ἔως πότε*, how long.

ποτέ, *enclitic*, at some time, once.

ποτήριον, -ου, *n.* cup.

ποτίζω, -ίσω, *give to drink.*

ποῦ, *adv.* where?

πούς, ποδός, *m.* foot.

πράγμα, -ατος, *n.* deed, act.

πραγματεύομαι, -σομαι, *trade.*

πράκτωρ, -ορος, *m.* officer (one who exacts payment).

πράξις, -εως, *f.* act.

πράσσω, -ξω, *do, exact, require (money).*

πρεσβεία, -ας, *f.* embassy, embassy.

πρεσβυτέριον, -ου, *n.* assembly of elders. (= Συνέδριον, the Sanhedrim, or supreme council of the Jews.)

πρεσβύτερος, *compar. adj.* elder; *plur.* the elders who formed the governing body of the synagogue, and acted as magistrates of the locality.

πρεσβύτες, -ου, *m.* old man.

πρίν, *before* (sometimes joined with *ἤ*).

πρό, *prep.* before.

προάγω, -ξω, *go before.*

προβαίνω, -βήσομαι, *go forward, advance.* προβεβηκώς ἐν ταῖς ἡμέραις, stricken in years.

προβάλλω, -βαλῶ, *shoot forth (of a tree).

πρόβατον, -ου, *n.* sheep.

προ-δότης, -ον, *m.* traitor.

προ-δραμών, *2nd aor. part.* προ-τρέχω.

προέρχομαι, -ελεύσομαι, -ἦλθον, go forward.

πρόθεσις, -εως, *f.* placing in public, *shew-bread.

προ-κοπτω, -ψω, advance.

προ-μελετάω, -ήσω, meditate beforehand.

προ-πορεύομαι, -σομαι, go before.

πρός, *prep.* (with *dat.* at) to, against, with regard to, with; *infin.* implies purpose. xviii. 1. πρὸς καιρόν, for a time; πρὸς ἑσπέραν, towards evening.

προσ-άγω, -ξω, bring to.

προσ-αίτέω, -ήσω, beg.

προσ-ανα-βαίνω, -βήσομαι, *2nd aor.* -έβην, go up.

προσ-αναλίσκω, -αναλώσω, spend on.

προσ-δαπανάω, -ήσω, spend besides.

προσ-δέχομαι, -ξομαι, look for, receive.

προσδοκάω, -ήσω, expect, wait for.

προσδοκία, -ας, *f.* expectation.

προσ-ένεγκε. See προσ-φέρω.

προσ-εργάζομαι, -άσομαι, *ηργασάμην, make, gain in addition.

προσ-έρχομαι, -ελεύσομαι, -ἦλθον, approach, come to.

προσ-εύχομαι, -ξομαι, pray.

προσευχή, -ης, *f.* prayer.

προσ-έχω, -ξω, take heed; with ἀπό, *beware of.

προσ-καλέω, -έσω, call, summon.

προσ-κόπτω, -ψω, strike or dash against.

προσ-κυνέω, -ήσω, pay homage to, worship (with *accus.* iv. 8).

προσ-πίπτω, -πεσοῦμαι, fall down at, before.

προσ-ποιέομαι, -ήσομαι, pretend, make as though one would.

προσ-ρήννυμι, -ρήξω, break against.

προσ-τάσσω, -ξω, order, command.

προσ-τίθημι, -θήσω, add to. *προσέθετο πέμψαι, he sent yet another, xx. 11, 12. (Hebraism.)

προσ-φέρω, -οίσω, -ήνεγκα, bring.

προσ-φωνέω, -ήσω, call to, call.

προσ-ψαύω, -σω, touch.

πρόσωπον, -ον, *n.* face, person.

προ-τρέχω, -δραμοῦμαι, *2nd aor.* προὔδραμον, run on before.

προϋπάρχω, -ξω, be before.

πρόφασις, -εως, *f.* pretence.

προ-φέρω, -οίσω, bring forth.

προφητεύω, -σω, to prophesy, expound Scripture, or to speak and preach under the influence of the Holy Spirit.

προφήτης, -ου, *m.* prophet, an inspired preacher and teacher.

προφήτις, -ιδος, *f.* prophetess.

πρωτο-καθεδρία, -ας, *f.* chief seat.

πρωτο-κλισία, -ας, *f.* (κλινω) chief place.

πρῶτον, *adv.* first.

πρῶτος, -η, -ον, *sup. adj.* first.

πρωτό-τοκος, -ον, *adj.* (τίκτω) first-born.

πτερυγίον, -ου, *n.* (πτέρυξ) pointed-roof, pinnacle.

πτέρυξ, -υγος, *f.* wing.

πτοέσμαι, -ήσομαι, be afraid.

πτύον, -ου, *n.* winnowing-fan.

πτύσσω, -ξω, close.

πτῶσις, -εως, *f.* (πίπτω) fall, falling.

πτωχός, -ή, -όν, *adj.* poor.

πυκνά, *adv.* often.

πύλη, -ης, *f.* gate.

πυλών, -ῶνος, *m.* gateway.

πυνθάνομαι, πεύσομαι, ἐπυθόμην, ask, enquire.

πῦρ, πυρός, *n.* fire.

πύργος, -ου, *m.* tower.

πυρετός, -οῦ, *m.* (πῦρ) fever.

πωλέω, -ήσω, sell.

πῶλος, -ου, *m.* foal, colt.

πῶποτε, *adv.* ever yet.

πῶς, *interrog. adv.* how?

ράβδος, -ου, *f.* staff.

Ῥαγαῦ, *m.* Reu, ancestor of Joseph.

ράφίς, -ίδος, *f.* needle.

ρήγμα, -ατος, *n.* (ρήγνυμι) ruin.

ρήγνυμι, ρήξω, break, burst.

ῥήμα, -ατος, *n.* word.

Ῥησά, *m.* Rhesa, ancestor of Joseph.

ρίζα, -ης, *f.* root.

ρίπτω, -ψω, *ἐριψα (for ἐρριψα), throw.

ρομφαία, -ας, *f.* sword.

ρόμη, -ης, *f.* street.

ρύομαι, -σομαι, deliver; 1st *aor.* ἐρύυσθην, in **pass.* sense.

ρύσις, -εως, *f.* (ρέω) flowing, issue.

σάββατον, -ου, *n.* (*dat. plur.* σάββασιν) sabbath, week (often in *plural*).

Σαδουκαῖοι, -ων, *m.* Sadducees. xx. 27, note.

σάκκος, -ου, *m.* sackcloth.

Σαλά, *m.* Shela, an ancestor of Joseph.

Σαλαθιήλ, *m.* Salathiel, an ancestor of Joseph.

σαλεύω, -σω, shake.

Σαλμών, *m.* Salmon, an ancestor of Joseph.

σάλος, -ου, *m.* tossing of the sea, billows.

Σαμάρεια, *as, f.* Samaria.

Σαμαρείτης, -ου, *m.* a Samaritan, an idolatrous race of Cuthaeans, introduced into the country by Esarhaddon during the captivity, and mixed with apostate Jews; in the time of our Lord they were not looked upon as entirely heathen, and resembled the Israelites in most of their usages.

σαπρός, -ά, -όν, *adj.* corrupt.

Σάρεπτα, *f.* Sarepta (Zarephath), a large village inland, half-way between Tyre and Sidon.

σάρξ, -κός, *f.* flesh.

σαρώω, -ώσω, sweep.

Σατανᾶς, -ᾱ, *m.* Satan. x. 18, xi. 18, &c.

σάτον, -ου, *n.* measure (about a peck and a half).

σεαυτόν, -ήν, *reflex. pron.* thyself.

σεισμός, -οῦ, *m.* earthquake, tempest.

σελήνη, -ης, *f.* moon.

Σεμείν, *m.* Semein, an ancestor of Joseph.

Σερούχ, *m.* Serug, an ancestor of Joseph.

Σήθ, *m.* Seth, son of Adam.

Σήμ, *m.* Shem, son of Noah.

σημείον, -ου, *n.* sign.

σήμερον, *adv.* to-day.

σής, *σεός* or *σητός*, *m.* moth.

σιαγών, -όνος, *f.* jaw-bone, cheek.

σιγάω, -ήσω, be silent, hold one's peace.

Σιδών, -ώνος, *f.* } Sidon, a Phœnician city on the coast of the Medi-
Σιδωνία, -ας *f.* } terranean.

*σίκερα, *n.* strong drink. (A Hebrew word.)

Σιλωάμ, *m.* Siloam. Chap. xiii. 4, note.

Σίμων, -ωνος, *m.* Simon. 1. Simon Peter (v. 8). 2. Simon the Zealot (vi. 15). 3. Simon the Pharisee (vii. 40). 4. Simon of Cyrene (xxiii. 26).

σίναπι, -εως, *n.* mustard.

σινδών, -όνος, *f.* linen cloth.

*σινιάζω, -άσω, sift.

σιτεντός, -ή, -όν (*σῆτος*), fatted.

σιτιστός, -ή, -όν, *adj.* fattened; *subst.* σιτιστά, -ών, fatlings.

- *σιτομέτριον, -ου, *n.* portion of food, ration.
 σῖτος, -ου, *m.* wheat (*plur.* σῖτα).
 σιωπάω, -ήσω, be silent.
 σκανδαλίζω, -ίσω, offend.
 σκάνδαλον, -ου, *n.* cause of offence, stumbling-block.
 σκάπτω, -ψω, dig.
 σκεῦος, -ους, *n.* vessel; *plur.* household goods.
 σκηνή, -ῆς, *f.* tabernacle, booth made of branches.
 σκιά, -ᾶς, *f.* shadow.
 σκιρτάω, -ήσω, leap.
 σκολιός, -ά, -όν, crooked.
 σκοπέω, -ήσω, look.
 *σκορπίζω, -ίσω, scatter.
 σκορπίος, -ου, *m.* scorpion.
 σκοτεινός, -ή, -όν, *adj.* dark, full of darkness.
 σκοτία, -ας, *f.* darkness.
 σκοτίζω, -ίσω, darken.
 σκότος, -ους, *n.* darkness.
 σκυθρωπός, -όν, *adj.* of a sad countenance.
 σκύλλω, ἔσκυλα, flay, trouble.
 σκύλον, -ου, *n.* spoil.
 Σόδομα, -ων, *n.* Sodom, a city near the Jordan, destroyed by fire.
 Σολομών, -ῶνος, *m.* Solomon, son of David.
 σορός, -οῦ, *f.* bier.
 σός, -ή, -όν, *possess. pron.* thy, thine.
 *σουδάριον, -ου, *n.* napkin (Latin *sudarium*).
 Σουσάννα, *f.* Susanna.
 σοφία, -ας, *f.* wisdom.
 σοφός, -ή, -όν, *adj.* wise.
 σπαράσσω, -ξω, tear, convulse.
 σπαργανώ, -ώσω, wrap in swaddling clothes.
 σπείρω, σπερῶ, ἔσπαρκα, sow.
 σπέρμα, -ατος, *n.* seed.
 σπεύδω, -σω, hasten.
 σπήλαιον, -ου, *n.* cave, den.
 σπλάγχνα, -ῶν, *n.* heart. σπλάγχνα ἐλέους, tender mercy.
 *σπλαγχνίζομαι, -ίσομαι, have pity on.
 σποδός, -οῦ, *f.* ashes.
 σπόριμα, -ων, *n.* corn fields.
 σπόρος, -ου, *m.* seed.
 σπουδαίως, *adv.* earnestly.
 σπουδή, -ῆς, *f.* haste.

- στάδιον, ου, *n.* furlong (one-eighth of a Roman mile).
 σταθήσομαι. See ἵστημι.
 στάσις, -εως, *f.* insurrection.
 σταυρός, -οῦ, *m.* cross.
 σταυρόω, -ώσω, crucify.
 σταφυλή, -ῆς, *f.* bunch of grapes.
 στάχυς, -υος, *m.* ear of corn.
 στέγη, -ης, *f.* roof.
 στείρος, -α, -ον, *adj.* barren.
 στενός, -ή, -όν, *adj.* narrow.
 στήθος, -ους, *n.* breast.
 στηρίζω, -ξω, fix, set steadfastly, stablish; 1st aor. *ἐστήρισα, ἐστήριξα.
 στιγμή, -ῆς, *f.* point of time, moment.
 στολή, -ῆς, *f.* robe.
 στόμα, -ατος, *n.* mouth.
 στράτευμα, -ατος, *n.* army.
 στρατεύομαι, -σομαι, serve as a soldier. στρατευόμενος, soldier.
 στρατηγός, -οῦ, *m.* captain.
 στρατιά, -ᾶς, *f.* army, host.
 στρατιώτης, -ου, *m.* soldier.
 στρατόπεδον, -ου, *n.* camp, army.
 στρέφω, -ψω, turn.
 στρουθίον, -ου, *n.* sparrow.
 στρώννυμι, στρώσω, spread; *pass. part.* ἐστρωμένος, furnished.
 σύ, σοῦ, σου, *pers. pron.* thou, you.
 συγγένεια, -ας, *f.* kindred.
 *συγγενίς, *fem.* of συγγενής, kinswoman.
 συγγενής, -ές, *adj.* kindred; as *subst.* kinsman.
 συγ-καθίζω, -ιζήσω, sit down together (*intrans.*).
 συγ-καλέω, -έσω, call together.
 συγ-καλύπτω, -ψω, cover up.
 συγ-κατα-τίθεμαι, consent to.
 συγ-κλείω, -σω, inclose.
 συγ-κύντω, -ψω, bend forwards, *be bowed together.
 *συγκυρία, -ας, *f.* chance. (A rarer form of συγκύρησις.)
 συγ-χαίρω, -χαρήσομαι, rejoice with.
 συ-ζητέω, -ήσω, question with, together.
 συκάμινος, -ου, *f.* (= συκό-μορος) sycamine-tree.
 συκή, -ῆς, *f.* fig-tree.
 *συκομορέα, -ας, *f.* (= συκό-μορος) sycomore, fig-mulberry.
 σῦκον, -ου, *n.* fig.

συκο-φαντέω, -ήσω, exact wrongfully, or accuse any one.

συλ-λαλέω, -ήσω, talk with.

συλ-λαμβάνω, -λήμψομαι (Attic -λήψομαι), συνέλαβον, seize, conceive, help.

συλ-λέγω, -ξω, συν-έλεξα, gather, collect.

συλ-λογίζομαι, -ίσομαι, reason with.

συμ-βαίνω, -βήσομαι, βέβηκα, happen.

συμ-βάλλω, -βαλῶ, put together, ponder; *intrans.* encounter.

Συμεών, *m.* Symeon. 1. Son of Juda, an ancestor of Joseph. 2. A prophet who lived at Jerusalem.

συμ-παρα-γίνομαι, -γενήσομαι, come together. (Attic -γίγνομαι.)

συμ-πίπτω, -πεσοῦμαι, fall in.

συμ-πληρόω, -ώσω, fill.

συμ-πνίγω, -ξω, choke.

συμ-πορεύομαι, -σομαι, go with.

συμ-φύομαι, -σομαι, grow with.

συμ-φωνέω, -ήσω, agree.

συμ-φωνία, -ας, *f.* (lit. concord of sound) music, a concert.

σύν, *prep.* with, beside.

συν-άγω, -ξω, -ήγαγον, collect, receive.

συναγωγή, -ῆς, *f.* synagogue, the building in every city where the Jews met to worship.

συν-ακολουθέω, -ήσω, follow with.

συν-ανάκειμαι, -σομαι, recline.

συν-αντάω, -ήσω, meet.

*συν-αντι-λαμβάνομαι, -λήμψομαι, take part with, help.

συν-αρπάζω, -άσω, seize.

συνέδριον, -ου, *n.* the supreme council of the Jews, or Sanhedrin, consisting (probably) of 71 elders. xxii. 66. (There were also lesser councils in every city.)

σύν-ειμι, -έσομαι, be with.

σύν-ειμι (εἰμι), come together.

συν-έρχομαι, -ελεύσομαι, -ἦλθον, -εἰλήλυθα, come together.

συν-εσθίω, eat with.

συνέσις, -εως, *f.* understanding.

συνετός, -ής, -δν, *adj.* prudent.

συν-ευδοκέω, -ήσω, consent to.

συν-έχω, -ξω, hold fast, press upon; *pass.* be seized.

συν-ήχθην, 1st aor. *pass.* of συνάγω.

συν-θλάω, -άσω, grind to powder.

συν-ιημι, -ήσω (aor. -ἦκα), perceive, understand.

συν-ίστημι, συ-στήσω, συν-έστηκα, *persf. part.* συνεστώς, stand with.

συν-οδία, -ας, *f.* company, caravan.

συν-οχή, -ῆς, *f.* meeting, *distress.

συν-τελέω, -έσω, finish, end.

συν-τηρέω, -ήσω, preserve.

συν-τίθεμαι, -θήσομαι, covenant.

συν-τρίβω, -ψω, bruise.

συν-τυγχάνω, -τεύξομαι, meet with, come at.

Συρία, -ας, *f.* Syria.

Σύρος, -ου, *m.* Syrian.

*συ-σπαράσσω, -ξω, tear, convulse.

σφόδρα, *adv.* excessively, exceedingly.

σχίζω, -ίσω, tear.

σχολάζω, -άσω, be idle.

σώζω, -σω, save, make whole.

σῶμα, -ατος, *n.* body.

σωματικός, -ή, -όν, *adj.* bodily.

σωτήρ, -ήρος, *m.* saviour, *Saviour.

σωτηρία, -ας, *f.* saving, *salvation.

σωτήριος, -ον, *adj.* saving. τὸ σωτήριον, salvation.

σωφρονέω, -ήσω, be in one's right mind.

ταμείον, -ου, *n.* (=ταμειῖον, ταμίᾱς) closet.

τάξις, -ews, *f.* order.

ταπεινός, -ή, -όν, *adj.* humble.

ταπεινός, -ώσω, humble, abase.

ταπεινώσις, -ews, *f.* *lowliness, low estate.

ταράσσω, -ξω, disturb, trouble.

τάσσω, -ξω, arrange, appoint, set.

ταῦτά, *pron.* the same.

ταχέως, *adv.* quickly.

τάχος, -ους, *n.* speed. ἐν τάχει, speedily.

ταχύ, *adv.* quickly.

τέ, *conj.* and. τέ . . . καί, both . . . and.

τεθραμμένος, *perf. part. pass.* τρέφω.

τέκνον, -ου, *n.* child.

τελείω, -ώσω, fulfil, perfect.

τελείωσις, -ews, *f.* fulfilment.

τελεισφορέω, -ήσω, bring fruit to perfection.

τελευτάω, -ήσω, end, die.

τελευτή, -ῆς, *f.* death.

τελέω, -έσω or -ῶ, finish, accomplish.

τέλος, -ους, *n.* end.

τελώνης, -ου, *m.* publican, collector of Roman revenue. Used in the New Testament not of the publicani or Roman equites, who farmed the taxes and customs, but of their native agents (*portitores*).

τελώνιον, -ου, *n.* custom-house.

τεσσαράκοντα, *num.* forty.

τέσσαρες, -α, *num.* four.

τετραπλοῦς, -ῆ, -οῦν, *adj.* fourfold.

*τετρα-αρχέω, -ήσω, be tetrarch.

*τετραάρχης, -ου, *m.* tetrarch, properly the sovereign of the fourth part of a country, afterwards used of tributary princes, who were not of sufficient importance to be called kings; *e.g.* Herod Antipas, iii. 19 (who is also informally called king, *Matt.* xiv. 9).

Τιβέριος, -ου, *m.* Tiberius Caesar.

τίθημι, θήσω, τέθεικα, ἔθηκα, put, place, lay up, lay down. *θεῖναι τὰ γόνατα*, kneel down.

τίκτω, τέξομαι, *ἐτέχθην (*aor. pass.*), bring forth.

*τὼλλω, τὼλῶ, pluck, gather.

τιμάω, -ήσω, honour.

τις, τι, *indef. pron.* some, any, someone, something.

τίς, τί, *interrog. pron.* who? what?

τί, *adv.* why?

τοίνυν, *conj.* therefore.

τοιούτος, -αύτη, -οὔτο, *demonstr. pron.* of such a kind.

τόκος, -ου, *m.* interest.

τολμάω, -ήσω, dare.

τόπος, -ου, *m.* place.

τοσοῦτος, -αύτη, -οὔτο, so great, so many.

τότε, *adv.* at that time, then.

τράπεζα, -ης, *f.* table (*τετρα* or *τρι*, πέζα), bank.

τραῦμα, -ατος, *n.* wound.

τραυματίζω, -ίσω, wound.

τράχηλος, -ου, *m.* throat, neck.

τραχύς, -εῖα, -ύ, *adj.* rough.

Τραχωνίτις, -ιδος, *f.* Trachonitis, northern district of Palestine beyond the Jordan, between Anti-Libanus and the mountains of Arabia.

τρεῖς, *τρία*, *num.* three.

τρέμω, tremble.

τρέφω, θρέψω, τέτροφα, τέθραμμαι, feed; *pass.* be brought up.

τρέχω, δραμοῦμαι, ἔδραμον, run.

τρήμα, hole, eye (of a needle).

τριακόντα, *num.* thirty.

τρίβος, -ου, *f.* (*τρίβω*, rub), path.

τρίς, *adv.* thrice.

τρίτον, *adv.* the third time.

τρίτος, -η, -ον, *adj.* third.

τρόπος, -ον, *m.* manner.

τροφή, -ῆς, *f.* food.

τρυγᾶω, -ήσω, gather.

τρύγων, -όνος, *f.* turtle-dove.

τρυφή, -ῆς, *f.* delicacy.

τυγχάνω, τεύξομαι, εὔτυχον, attain to.

τύπτω, -ψω, beat.

τυρβάλλομαι, -σομαι (*Latin turbare*), be troubled.

Τύρος, -ον, *f.* Tyre, a Phœnician town on the east coast of the Mediterranean.

τυφλός, -οῦ, *m.* blind man.

ύβριζῶ, -ίσω, insult, treat shamefully.

ύγιαίνω, -ανῶ, be in good health, be whole.

ύγιής, -ές, *adj.* healthy, whole.

ύγρός, -ά, -όν, *adj.* wet, green (of a tree).

ύδρωπικός, -ή, -όν, *adj.* dropsical.

ύδωρ, -ατος, *n.* water.

υῖός, -οῦ, *m.* son.

ύμεις, *plur.* of σύ.

ύμέτερος, -α, -ον, *possess. pron.* your.

ύπάγω, -ξω, withdraw, go.

ύπ-ακούω, -σομαι, obey.

ύπ-αντάω, -ήσω, meet.

ύπ-άρχω, -ξω, be, belong to. τὰ ύπάρχοντα, one's possessions.

ύπέρ, *prep.* with *gen.* on behalf of; *accus.* above.

*ύπερ-εκχύννομαι, overflow.

ύπερ-ήφανος, -ον, *adj.* (φαίνω) proud.

ύπηρέτης, -ον, *m.* servant, the officer of the court who saw the sentence executed, minister.

ύπνος, -ον, *m.* sleep.

ύπό, *prep.* with *gen.* by; with *accus.* under.

ύπο-δείκνυμι, -δείξω, show, warn.

ύπο-δέχομαι, -ξομαι, receive.

ύπόδημα, -ατος, *n.* sandal (ύπο-δέω, bind under).

ύποκάτω, *adv.* beneath.

ύπο-κρίνομαι, -οῦμαι, feign, pretend.

ύπόκρισις, -εως, *f.* hypocrisy (acting).

ύποκριτής, -οῦ, *m.* hypocrite (actor).

ύπο-λαμβάνω, -λήψομαι, take up, suppose, make answer.

ύπο-μένω, -ῶ, -μεμένηκα, endure, stand firm.

ὑπο-μνήσκωμαι, -μνήσσομαι, 1st aor. ἐμνήσθην, remember.

ὑπο-μονή, -ῆς, *f.* patience.

* ὑποπόδιον, -ου (πούς), *n.* footstool.

ὑπο-στρέφω, -ψω, turn back, return.

ὑπο-στρώννυμι, -στρώσω, strew under, spread.

ὑπο-τάσσω, -ξω, subject, make subject.

ὑπο-χωρέω, -ήσω, withdraw.

ὑπ-ωπιάζω, -άσω (strike under the eye), *trouble.

ὑστερέω, -ήσω, be behind, lack.

* ὑστέρημα, -ατος, *n.* a coming short, want.

ὑστερον, *comp. adv.* later, afterward.

ὑψηλός, -ή, -όν, *adj.* high.

ὑψιστος, -η, -ον, *adj.* highest.

ὑψος, -ους, *n.* height. ἐξ ὑψους, from on high.

ὑψώω, -ώσω, exalt, raise up.

φαγεῖν, 2nd aor. *inf.* of ἐσθίω.

* φάγος, -ου, *m.* glutton.

φαίνω, φανῶ, πέφαγκα, show; *pass.* appear.

Φαλέκ, *m.* Phalek, an ancestor of Joseph.

φανερός, -ά, -όν, *adj.* clear, manifest.

Φανουήλ, *m.* Phanuel, father of Anna, a prophetess.

φάραγξ, -αγγος, *f.* valley.

Φαρές, *m.* Perez, son of Judah.

Φαρισαῖος, -ου, *m.* Pharisee.

φάτνη, -ης, *f.* manger.

φέγγος, -ους, *n.* light.

φέρω, οἴσω, ἡνεγκον, bear, carry, bring.

φεύγω, -ξομαι, ἔφυγον, flee.

φήμη, -ης, *f.* fame.

φημί, φήσω, ἔφην, say.

φθάνω, φθάσω and φθήσομαι, come unexpectedly.

φιλάργυρος, -ον, *adj.* fond of money.

φιλέω, -ήσω, love, kiss.

φίλημα, -ατος, *n.* kiss.

Φίλιππος, -ου, *m.* Philip. 1. The apostle (vi. 14). 2. Son of Herod and Mariamne (iii. 19). 3. Son of Herod and Cleopatra (iii. 1).

φιλο-νεκία, -ας, *f.* contention.

φίλος, -η, -ον, *adj.* dear.

φίλος, -ου, *m.* friend.

φιμώω, -ώσω, render speechless, muzzle.

φλόξ, -ογός, *f.* flame.

φοβέω, -ήσω, frighten; *pass.* fear; *with ἀπό, xii. 4.

- *φόβητρον, -ου, *n.* a scarecrow, terror.
 φόβος, -ου, *m.* fear.
 φονεύω, -εύσω, commit murder.
 φόνος, -ου, *m.* murder.
 φόρος, -ου, *m.* (φέρω) tribute.
 φορτίζω, -ίσω, load, lay burden upon.
 φορτίον, -ου, *n.* burden.
 φραγμός, -οῦ, *m.* hedge.
 φρέαρ, -ατος, *n.* well, pit.
 φρόνησις, -ews, *f.* wisdom.
 φρόνιμος, -ον, *adj.* wise, prudent.
 φρονίμως, *adv.* wisely.
 φυλακή, -ῆς, *f.* watch, prison.
 φυλάσσω, φυλάξω, πεφύλακα, guard, keep.
 φυλή, -ῆς, *f.* tribe.
 φυτεύω, -σω, plant.
 φύω, -σω, 2nd aor. pass. ἐφύην, produce; pass. to grow.
 *φωλεός, -οῦ, *m.* hole.
 φωνέω, -ήσω, speak, call, (of a cock) crow.
 φωνή, -ῆς, *f.* voice, sound.
 φῶς, φωτός, *n.* light.
 φωτίζω, -σω, give light to.
 φωτεινός, -ή, -όν, *adj.* full of light.

χαίρω, -ήσω, ἐχάρησα, rejoice, be glad.
 χαῖρε, imperative of χαίρω, hail.
 χαλάω, -άσω, loosen, let down.
 χαρά, -ας, *f.* joy, gladness.
 χάραξ, -ακος, *f.* palisade, bank.
 χαρίζομαι, -ίσομαι, bestow, forgive.
 χάρις, -ιτος, *f.* favour, grace, thank. χάριν ἔχειν, to thank; οὐ χάριν, wherefore.

- *χαριτόω, -ώσω, favour.
 χάσμα, -ατος, *n.* gulf, chasm.
 χείρ, χειρός (χερός), *f.* hand.
 χείρων, -ον, *compar.* of κακός, worse.
 χήρα, -ας, *f.* widow.
 χιλιάς, -αδος, *f.* one thousand.
 χιτών, -ῶνος, *m.* coat, the under-garment (kittuna), of linen or wool, reaching down to the ankles.
 χοῖρος, -ου, *m.* swine.
 Χοραζέιν, *n.* Chorazin, a city on the shore of the lake, two miles from Capernaum.

χορός, -οῦ, *m.* dance, dancing.

χορτάζω, -άσω, satisfy, fill.

χόρτος, -ου, *m.* grass.

Χουζᾱς, -ᾱ, *m.* Chuza, Herod's steward.

χράω, -ήσω, lend (κίχρημι *present* in use).

χρεία, -ας, *f.* want, need.

*χρεοφειλέτης, -ου, *m.* debtor.

χρήζω, -σω, have need of, want.

χρήμα, -ατος, *n.* thing; *plur.* riches.

χρηματίζω, -ίσω, warn.

χρηστός, -ή, -όν, *adj.* easy, kind, good.

χρίω, -ίσω, anoint.

Χριστός, -οῦ, *m.* Christ ('anointed').

χρονίζω, -ίσω, tarry, delay.

χρόνος, -ου, *m.* time.

χωλός, -ή, -όν, *adj.* lame.

χώρα, -ας, *f.* place, country, region.

χωρίς, *prep.* apart from, without.

ψαλμός, -οῦ, *m.* *psalm.

ψευδομαρτυρέω, -ήσω, bear false witness.

ψευδο-προφήτης, -ου, *m.* false prophet.

ψηλαφάω, -ήσω, handle (lit. to feel or grope about to find a thing).

ψηφίζω, -ίσω (ψηφός, a pebble), count.

*ψίχιον, -ου, *n.* crumb.

ψυχή, -ῆς, *f.* life, soul.

*ψώχω, -ξω (ψάω), rub.

ὦ, *interj.* O!

ᾧδε, *adv.* here, hither.

ὤμος, -ου, *m.* shoulder.

ὠμόσα, 1st aor. ind. act. ὠμυμι.

ὠόν, -οῦ, *n.* egg.

ῥα, -ας, *f.* season, hour.

ὥς, *adv.* and *conj.* as, about, how, that.

ὡσαύτως, *adv.* in like manner, likewise.

ὥσεί, *adv.* as if, as, about.

ὥσπερ, *adv.* just as, as.

ὥστε, *conj.* so that, wherefore.

*ὠτίον, -ου, *n.* ear.

ὠφελέω, -ήσω, help, profit, benefit, prevail.

ὠφθην, 1st aor. ind. pass. of ὀράω.